The Pastor

Duplicate

Methodism's Role in the World Order Movement

Albert E. Day---Clarence H. LaRue---Loyd F. Worley

Steps Toward World Community by Willis C. Phelps

OCTOBER, 1955

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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THE COVER: The United Nations flag, symbol of man's search for a permanent peace. World Order Sunday is October 23. See "Methodism's Role in the World Order Movement," by Albert E. Day, Clarence H. LaRue, and Loyd F. Worley, page 2; and the sermon by Willis C. Phelps, page 18. Photo by UNATIONS.

The Pastor's Life and Thought

Your Right to Say It—Letters to the Editor 1
Methodism's Role in the World Order Movement—*Albert E. Day, Clarence H. LaRue, Loyd F. Worley* 2
A Study of Minimum Salaries for Methodist Ministers—*Albert C. Hoover.* 4
The Belfry Bat—*O'Linn McGuire, Jr.* 6
Is the Church Ready for "the Pill"?—*Edgar N. Jackson* . . . 7
Monday Morning—*Emory Stevens Bucke* 8
Why Do the Innocent Suffer?—*J. Philip Hyatt* 9

World Parish

Editorial—*Newman S. Cryer, Jr.* 10
Slants on the Current Scene—*John O. Gross* 11
Preview 12
Review 13
Judicial Council Decisions 14

The Pastor's Work

Steps Toward World Community (Sermon)—*Willis C. Phelps* . . 18
Advent Preaching 20
Sex Knowledge Inventories and Their Value in Counseling—*Russell L. Dicks* 21
Counselor's Workshop—*David D. Eitzen, Wayne E. Oates* . . . 23
Idea Forum 24
The Church Choir–Where Should It Be Placed?—*Ervin C. Tipton* 25
Liturgical Question Box—*R. P. Marshall* 26
Interwoven Communion Ritual—*Leroy M. Whitney* 27
Audio-Visual Resources 28
The Commissions Awaken—*Ben W. Davis* 29

Books & Ideas

The Fountain 30
Browsing Through the Fiction—*Gerald Kennedy* 31
Reviews—*Samuel E. Carruth, Mason Crum, C. Anderson Davis, L. Harold DeWolf, Franklin Duncombe, L. L. Dunnington, William R. Farmer, Howard M. Ham, Fred G. Holloway, Ralph C. John, Creighton Lacy, Edgar A. Love* 32
Books Briefly Noted 34

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Your Right to Say It

ERTY OF THOUGHT IS THE LIGHT OF THE SOUL"—Voltaire

s Confused?

: Walter N. Vernon, in his article July issue, "Shall We Keep the tions?" pleads that we not confuse es centering around the Central tion and the entire jurisdictional nent.

imself, however, further confuses e with his outlook. His regard is esent administrative procedure be dered, contending that the oppor- under this system are limitless. his may be true with respect to ad- ation, the opportunity for integra- thin The Methodist Church is se- suppressed by the existence of the Jurisdiction. . . .

W. F. Hathaway, Jr.
ide Methodist Church
ide, Tex.

s Permissive Legislation

R: In the debate on the jurisdic- July, 1955), Walter N. Vernon ad- some sound arguments for separate tions, but no good reasons at all for e jurisdictions based on racial lines. H. Crampton makes his case that the Jurisdiction is segregation, which condemned by the United States e Court, by the National Council of es, and in principle by The Method- rch. His suggestion of "permissive" on as our best approach to healing, ast mitigating, this sore within our constructive and at the same time ed. . . .

Cranston Clayton
Methodist Church
ville, N. Y.

Error

R: . . . the review of J. Wallace n's *Horns and Halos in Human* [July, p. 39] by James R. Black- as a very good beginning and body mps its toe on a minor item near . In other words, the complaint that e is of so little consequence that it false impression and might serious- er the sale of the book where one of nditions does not prevail: lack of his previous *Ride the Wild Horses!* g H. Revell Co., $2.50) published ars previously; or failure to hear each.

sets of books sold like hotcakes at nference after he had preached. said he was the best conference r they had ever heard.

Blackwood's complaint is that the is unfair to scientists. This was news even after I had read the book. hout, [Hamilton] is cognizant of the utions of science, but he joins such reat speakers and writers as Lynn Harold Hough, Harry Emerson Fosdick, Paul Scherer, Halford Luccock, in pointing out again its limitations.

There might be such a thing as "justifiable exaggeration." As Fosdick points out in *A Great Time to Be Alive* (Harper & Brothers, $2.00), science now must adjust to religion, and not the other way around as was thought at the beginning of the century. It is not hard to catch Hamilton in occasional small inaccuracies, but the greatness of his vision is so overwhelming that they are not worth piddling with. Those who hear him preach believe in the gospel he proclaims so well.

Melvin R. Mathis
Methodist Church
Goodlett, Tex.

Centennial for Hymn Writer

Editor: As chairman of the national observance of the Louis F. Benson Centennial I am writing to request that you make some mention of this anniversary in your periodical in early fall, if possible.

Enclosed you will find a sample of the Service Sheet containing a number of Dr. Benson's hymns. These are available in quantity and may be ordered direct from The Hymn Society of America, 297 Fourth Avenue, New York 10, New York.

Dr. Benson was our greatest American hymnologist as well as author of hymns and poems. His contribution to hymnody will be discussed in detail in The Hymn Society's periodical, *The Hymn*, October, 1955, and in a scholarly Paper by the Reverend Morgan Phelps Noyes, to be published in October, 1955.

George Litch Knight
West Side Presbyterian Church
Ridgewood, N. J.

Suggests Beer Ad Protest

Editor: Yesterday I visited with children in a pastor's home and watched while eager little fingers worked a TV set, bringing in an attractive beer program. This outrage against decency goes on unabated, and the unending beating has wearied our people and crippled conscience and courage.

Our people need something to do to register their protest and keep conscience awake. I suggest enlisting our people in something like this:

MP MY PROTEST MONTHLY POSTAL MP

A monthly postal to some paper, magazine, TV program, twelve *words*:

I regret that your fine paper / magazine / program sells the stuff that makes drunkards.

Name _____

Thousands of people doing this each month would create heavy pressure and keep conscience alive.

J. C. Montgomery
District Superintendent
Jefferson City, Mo.

Have You Seen Her?

Editor: . . . Most disappearances are not unusual news, but when a blind girl disappears from the city streets, leaving behind her not a clue, that is news. Such a disappearance is that of Joy Cole, blind more than 30 years, and last known to have been seen on the streets of Manhattan four years ago. . . .

Joy Cole comes from a little town in Oklahoma; she had spent a few years in New York City, where there is evidence that her principal and absorbing interest in life was singing. She was a gifted singer and was known to have sung in a number of church choirs in that area. Her friends and family believe that wherever she may be, she would incline to the same desire to sing in church.

The blind woman knows and sings in German, French, and Italian and for some years was affiliated with the Girl's Choir of the Lighthouse in New York. She would not be easy to identify as blind, as she was prejudiced against the use of dark glasses, cane, or dog on the street.

However, nobody ever completely escapes detection. A friendly neighbor's eye, a storekeeper's, a newsvendor's; everyone is under scrutiny at some time. Or it is even possible that Joy Cole may be singing in the choir of a church in your vicinity this very day, perhaps under her own name, perhaps under an assumed name. Would you know her if you saw or heard her?

Helen Frome
Suite 2317
515 Madison Ave., New York, N. Y.

Dislikes Williams' Attitude

Editor: Having just read Thomas A. Williams' article, "The Place of Benevolent Giving," in the September, 1955 issue of The Pastor, I feel obligated to make reply to his "first things first" thesis.

. . . A lot of people whom I consider to be good Christians think that their faith involves the matter of losing interest in self, by finding interest in others. They feel that the local church with all its machinery exists not solely for themselves; it is conceived as the agency through which the teachings of Jesus are put into action. We do not remember Jesus as an advocate of the art of being increasingly self-centered.

We would take exception to Mr. Williams' ruthless calculation that ". . . if the amount World Service is now receiving were multiplied twice or even several times, the contribution would still be but a drop in the bucket of the sum needed to assuage world needs." To complete the thought in its most natural way, we must agree that since the job is difficult, and we alone are not expected to bear the bur-

(Continued on page 48)

Methodism's Role in the World Order Movement

Support the United Nations . . . air facts about Formosa . . . begin an adventurous reach of praye thought . . . turn from the calculative and the compassionate ethics to the ethic of obedience . . deem America's cities . . . end racial discrimination—to these tasks the church is c

U.N. Deserves Support

By LOYD F. WORLEY

THE PROHIBITION experiment failed from the standpoint of public opinion because, we were told, education concerning the evils of the liquor habit was neglected after the Eighteenth Amendment was adopted.

If there is any measure of truth in that judgment, the General Conference of 1952 is to be commended not only for the resolution which is now paragraph 2026 in the 1952 Discipline but for its request that the proper church authorities take the lead in another Crusade for World Order.

The effect of the movement begun by the 1952 General Conference has been a renewal of concern for the success of the United Nations by the people called Methodists. The Council of Bishops and the Board of World Peace are to be commended for the leadership which they have given under the authority and by the direction of the General Conference.

I had occasion to visit the New England Southern Conference and hear Frank P. Graham of North Carolina give a wonderful tribute to Bishop John Wesley Lord for what had been accomplished in the Boston area for a better understanding of the United Nations in the stimulation of efforts toward world peace.

The "on the spot" examination of the United Nations by the Council of Bishops at their meeting in New York was a significant achievement.

But the Crusade for World Order also got down to the grass roots. While the sale of *Plowshares and Pruning Hooks* (The Commission on Promotion and Cultivation, 740 Rush St., Chicago 11, Ill.; 25 cents each; 50 or more, 20 cents each) did not come up to advance hopes, I am happy to report that from where I stand the pamphlet made a real and constructive impression.

Our local church committee not only sold books on a larger scale than any other study book of recent years but it followed through and obtained reports on the actual reading. Our New York East Conference Board of World Peace instituted a telephone check-up and was satisfied that a large majority of the pastors made the message of *Plowshares and Pruning Hooks* the subject of sermons and discussion groups.

There is, however, a continuing need for the same kind of education. There comes to my desk a fortnightly publication which I understand is being mailed to more than 100,000 ministers of all denominations in our country. In the issue of June 14, 1955, I note a Methodist minister charging the World Council of Churches with irresponsible words.[1]

His article includes such sta as these which are not out of c "The state is always the enemy dom!" "Government is alwa enemy of the people because thc compose the ruling class alwa the enlargement of their powers

Air Formosa Questions

In another column of this sam [p. 2], we find this surprising ment: "Formosa is the thir province of the Republic of Chi Chiang [Kai-Shek] governm legal and has the endorsement people." Now the General Con of 1956 might well undertake th of airing, for instance, all of th about Formosa.

When did the people of Formo get to express themselves for Ch any plebiscite? Why have the about the Formosa massacre o ruary, 1947, by Chiang's her never been made public? Wha did the Cairo conference have signing Formosa to the jurisdic any government on the mainland out consulting the people of Fo

These are questions which w down. Competent observers wh the people of Formosa say they self-government, but with the situation would be willing to se a protectorate under the Unite tions. As for being governed eit Chiang or Mao, the people of F say, "A plague on both your h

The editor of *Christian Economi* tributes a favorable book review of a volume by V. Orval Watts e *The United Nations—Road t* (Foundation for Social Research, Something needs to be done to cc act the sort of propaganda wh saying in effect, "Get the U.S.

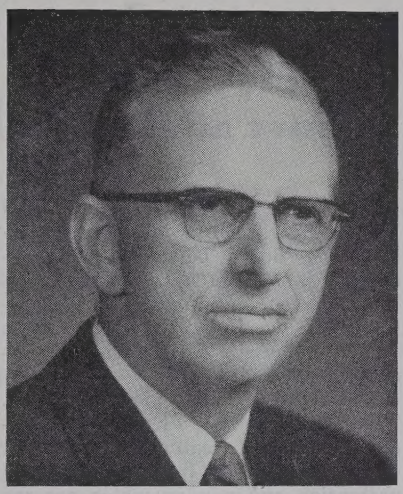
Loyd F. Worley is pastor of the First Methodist Church, Hartford, Conn., and president of the (unofficial) Methodist Federation for Social Action.

Clarence H. LaRue is superintendent of the Cleveland (Ohio) District, and a member of the Methodist Board of Social and Economic Relations.

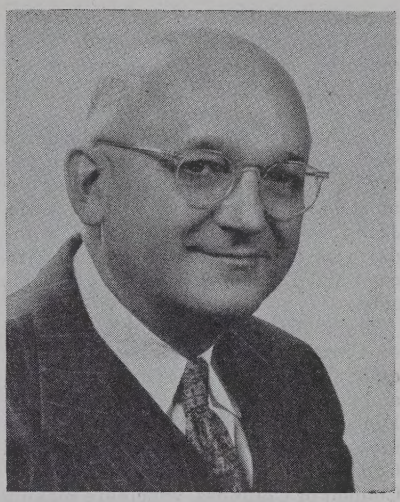
Albert E. Day is pastor of Mount Vernon Place Methodist Church, Baltimore, Md., and author of Autobiography of Prayer (*Harper & Brothers, 1952*).

[1] Norman S. Ream, pastor of the First Methodist Church, Neenah, Wisconsin, whose article appeared on page 1 of *Christian Economics*.—Ed.

DAY



LARUE



WORLEY

N and the UN out of the U.S." we need a continued Crusade Vorld Order among Methodist men.

General Conference of 1956 follow the good example of the al Conference of 1952 in leading y. We should continually be re- l that we are an international and should support the political sion of internationalism in the Nations.

ial Action Needed

ARENCE H. LaRUE

CRUSADE for World Order did accomplish what the General ence intended. Methodists did ve serious consideration to their sibility in helping establish a world society. The General Con- e of 1956 must, therefore, give on to our church's role in world

t should be done? I do not know, hall venture to very frankly set ome convictions which are basic own thinking.

teachings of Jesus Christ, being velation of the nature and will , are the necessary foundation of atisfactory world order. Only teachings are embodied in the nd practices of the nations can ope to have peace with freedom stice.

ieve in the redemptive power of resent today as well as revealed h the life and death and Resur- of our Lord. This redemptive of God in Christ is the hope world. It is in vain we strive for world order unless the Divine Architect works with us and we with him.

Men and women who love God and their fellowmen are the living stones with which we are to build the future Temple of World Peace. Give us a multitude of men and women who truly serve God and desire peace and freedom and justice for all. Then we can achieve what we so desperately need. Without them inevitable disaster awaits us all.

It is the church's glorious function to win people to the Christian way of life and make them genuine children of God, fit material for a better world order. This is a call for both evangelism and missions.

The U.N.—Promise of Peace

I believe our world can and will achieve some sort of world-wide political organization within the next half century. It can be a dictatorship by one nation such as Russia (or some might say America). God forbid that this should be.

It could be one world-nation in which all present nations would be swallowed up. This too, I find repugnant. Therefore I believe in and support the United Nations which seeks to create a free fellowship of nations banded together for the welfare of all without destroying the freedom of any.

It may eventually require giving to the United Nations some of the rights now held by individual nations. This we must be prepared to do.

Let the church support the United Nations and give all possible assistance looking to the perfecting and strengthening of the one body which gives us promise of world peace without loss of our liberties.

Drunkards and drug addicts are poor material with which to build a better world. I view with growing concern trends in our Methodism which seem to condone the use of alcoholic beverages and other narcotics.

The fact that our fathers took a firm stand here is not in itself proof that we should do so. The church has a right, and perhaps a duty, to change through the years. But here is one point in which I stand with the men and women of yesterday. A drunken American cannot well lead in the building of the world of our dreams.

I believe in the application of the teachings of Jesus in the fields of social and economic relations. Surely we are now ready to believe that Christ is the Lord of all of life rather than just a few segments.

The working people have too often, perhaps with reason, thought of Christ and His Church as being for the well-to-do. Methodism which served the poor of London and the laborers of Bristol has in America failed to follow John Wesley's example. We are now repenting of our sin and are trying with some success to become a church for all the people.

The Social Creed sets forth our belief and program. We are now endeavoring to carry those Christian principles into practice. The going will be difficult and we may blunder. Nevertheless, let us go forward.

Must Redeem Our Cities

I believe The Methodist Church must and will become an effective agency in giving to our cities a spiritual foundation for urban life. In America our church has done a very good job in the rural sections. This must be continued.

But our nation and our world is rapidly becoming urban. If we are to

successfully build a good human society our cities must be redeemed. There must be spiritual foundations for the cities of America or there will be no City of God builded on earth.

In the past we have not ministered well to our cities. We are now improving the quality of our work. But we must do much better, and at once. Jesus wept over Jerusalem. He is today weeping over Cleveland and Chicago and London. Let us stand by his side.

The division of the Church, the Body of Christ, into competitive and often quarreling groups is a sin against God and a hindrance to the coming of the Kingdom. Let us, therefore, rejoice in the movements, notably the World Council of Churches and the National Council of Churches, which are making possible a more united Christian witness. By strengthening these unifying efforts we can greatly increase the influence of the Church in the earth.

All Races Important

All races and nations have a contribution to make in the shaping of the world to be. They should stand proudly and in full equality. The Methodist Church must give serious consideration to the problem of racial discrimination in her own ranks and throughout the world.

It is true that our church and our America have both taken notable strides forward in seeking and securing equal status and opportunity. Our church must earnestly seek to free herself from every vestige of racial intolerance and discrimination. The task is very difficult and will take time. It must be done.

America is going forward in a determined effort to carry out the mandate of our Supreme Court in this regard. The church should and will support in this endeavor. Let it be done with patience and in love.

The downtrodden and underprivileged of the earth are today seeking for themselves the political, spiritual, and economic blessings which we enjoy. It is our high privilege to give them every encouragement.

I believe we are children of the Dawn. Ten thousand years from now people will speak of us as living in the last days of international savagery when selfish and ruthless nations fought and destroyed each other.

We have the privilege of helping our world move out of that sort of darkness into the dawn and then into the full light of a day when the dream of Isaiah will be fulfilled. Let us, therefore, go forward with confidence in God and a full determination both to know and to do his will.

God Has Calculated; Our Task Is to Obey

By ALBERT E. DAY

MANY PEOPLE are not interested in World Order movements because they do not believe in world order. They believe in world disorder. They regret it and devoutly wish something else were possible. But to them recurrent periods of international anarchy are inevitable.

They take a gloomy view of history. They regard man as a hopelessly muddled, egocentric creature whom no gift of grace can rescue from the pride and pretension and passion which are the matrix of recurring wars.

Is there a theology which can nurture a faith in the possibilities of world peace, and an ethic created by the faith which can save Christian men and women from participation in war; and persuade the Christian Church to withhold its sanction from war and refuse the acceptance of war as an ambiguous but inescapable necessity in a world where tyranny and freedom contend for the mastery?

If there be such a theology and ethic, it certainly has not yet become the theology and ethic of Methodism. We are caught "between two worlds, one dead, the other powerless to be born." The former is the world of a too optimistic liberal pacifism. The latter is the world of a faith that in God's universe, where God is both immanent and transcendent, there must be some other way toward justice and freedom than despairful resort to atomic war or deterrent threats of thermo-nuclear annihilation.

The greatest contribution that The Methodist Church or any other church could make to world order would be to begin an adventurous reach of prayer and thought, which might point toward a theology and an ethic which would foster a more truly Christian strategy than that of the "mournful warrior," and a more effective participation in world affairs than that of a "world-fleeing" pacifism.

Must We Sanction War?

The plight of world Christianity in this critical area is pathetic. The Dun Commission, in attempting to appraise the Christian conscience toward modern war, warned us of the unchristian monstrosity which war has become, but left the final decision about what we must do in the hands of "military necessity," that necessity being determined by the military mind.

The World Council spoke words about what governments if there is to be a "relief of pres sions" and "a new climate in fresh start can be made by all ments and peoples." But it guidance as to what the church do, if governments fail in their duties in all these matters.

The Council said definitely, tians can never accept, as the or of existence open to nations, of perpetual tensions leading evitable' war. On the contrar the Christian conviction that not inevitable, because God peace." But nowhere was it that if the non-inevitable war nevertheless actual warfare, the tian Church should do anythi but go along and support such as it has done all the wars of th

It affirmed that God "is Lord tory." But it did not seem to ask Lordship requires and makes p any other kind of behavior tha proposed by generals and war c ments.

It said, "We stand against subn to, engulfment by, or appeasem totalitarian tyranny and aggre But it did not offer any implemer of such a stand save that warfa in recent years resulted in the of tyranny and the enslaveme more millions than have bowe neath the tyrant's heel in modern

Is there no other strategy sav of the "calculative ethic," which to compute the relative advanta war and nonviolent resistance always ends by sanctioning the which governments are forever dering into or maliciously launc

If the calculative ethic seems carious, as we never can anticip the consequences nor ever be sur our calculations are free from rati zations, does the "compassionate offer us an acceptable alternative ethic has captivated many se spirits, but so often it ends in an worldliness which is almost usele cially.

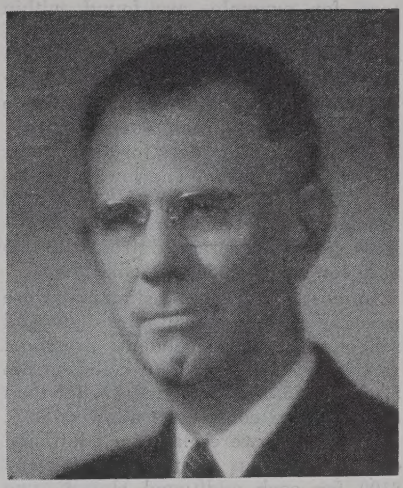
Ethic of Obedience

During World War II an e theologian, completely out of s thy with pacifists, wrote that al "in decency and consistency shou tire to a monastery." Is the only for those who want to be truly tian, as far as our poor human permits, that between the battlef monastery?

There is another ethic possibl "ethic of obedience." It believe God has spoken, not only in the

(Continued on page 48)

Study of Minimum Salaries · Methodist Ministers



At least seventy-two of Methodism's 103 annual conferences have adopted a minimum salary plan.

ALBERT C. HOOVER

LEAST 70 per cent of Meth- 103 annual conferences now plan of minimum salary sup- ministers.

was revealed in a valuable study recently by Robert O. Smith, dist pastor of Pickerington, Ohio. gh questionnaires directed to of- in all annual conferences except n the Central Jurisdiction, Smith l that seventy-two conferences llowing some minimum salary . Only five reported no plan at

h's study is worthful in that it tes the practices of conferences e to the ideal set up by the 1952 l Conference regarding mini- alary support.

paragraph 826, the Discipline ". . . Each Annual Conference, areful study of its needs and rces of income for ministerial t, shall adopt a schedule of um support for its pastors, in- full-time approved supply pas- ubject to such rules and regu- as the conference may adopt do not conflict with the pro- of this legislation as here set The schedule may allow for dif- es in living conditions, number endents in the pastor's family, other variants as directed by nual Conference. . . ."

formulas being used by the -two conferences are in no way n and possibly need not be. In- he guiding rules of no two con- es are identical. The reason is, rse, that there are many facets to the question and to give a list of the differences would be to present the guiding rules of each conference.

In such a study, known factors should never be overbalanced by the unknown facts, for there is a responsibility beyond calculation which each conference must face.

It is clear, however, that the ideal is taking hold. Any plan is an improvement over the indifference and lethargy of the past where even at best the efforts exercised in bringing relief to the lowest salary bracket were only a mere trickle.

Back of it all is a definite solemn majesty which brings cheer and promise to the heart of every Methodist and the belief that all conferences will move toward the setting up of some wise and expedient method of adjustment.

This effort to adjust salaries must carry with it a parallel effort to study the cost of living peculiar to the geographical location of each conference. Of the seventy-seven conferences, twenty-nine reported that such a study had been made before their system was adopted.

It is recognizable that cost of living standards differ in city as against country, North as against South, and industrial centers as against agricultural areas. After a cost of living study, eleven conferences felt their minimum salary to be high enough to meet cost of living increases.

Lowest Minimum $1400

The salary range in the conferences reporting extends from $1400 to $2100 for an unmarried student pastor, and from $1700 to $2900 for a single conference member.

Salaries of married students range from $1600 to $2400, as compared with the range for married conference members which is from $2000 to $3300.

Other categories such as supply pas-

Classification of Minister	Lowest Minimum Salary	Average Minimum Salary	Highest Minimum Salary
Single Men			
A. Students	$1400	$1788	$2100
B. General (no breakdown of this category by conference)	1400	2113	2800
C. Supply pastors	1800	2165	2400
D. Conference members	1700	2520	2900
Married Men			
A. Students	1600	2077	2400
B. General (no breakdown of this category by conference)	1900	2476	3000
C. Supply pastors	2100	2479	3200
D. Conference members	2000	2764	3300

This summary is drawn from a study of the minimum salary scales of seventy-two conferences (excluding conferences in the Central Jurisdiction and five other conferences which have no such salary scale).

rt C. Hoover is director of the cal Office of The Methodist , Chicago, Ill. This article was on the basis of an independent made by Robert O. Smith, pas- Brice and Pickerington Method- rches, Pickerington, Ohio.

tors, for example, are found within these boundaries. Within the scope of these salary classifications are numerous regulations which must be met by the church and minister expecting to share in the minimum salary fund.

Additional allowances for dependents are variously made. The lowest allowance by a conference was $25, but of nineteen conferences reporting, uniform allowances ranged from $120 to $225 for each dependent child.

In most conferences distinctions were made depending upon the age and schooling of the dependent; preschool ranged from $50 to $100; college from $200 to $375. For dependents other than children one conference allowed $225.

Allowances were made for additional churches. Seven conferences allowed $100 for each additional church, two of which limited this grant to charges of more than two churches.

At the time Smith made this study, ten conferences made extra allowances for travel and office expense; two took service years into consideration; most made allowance for house rent when the church owned no parsonage.

It is important to note that in twenty-three conferences contributions were made by ministers, while fifty-one reported that contributions were made by churches. For this purpose one conference uses money received from investment returns.

Varied Requirements

Other important directives set down as requirements by one or more conferences are:

Any pastor, otherwise regularly employed, shall be considered part-time and shall have no claim upon this fund except by special grant.

All salaried members, probationers and supplies, are requested to contribute one-half of 1 per cent of cash salary. Any beneficiary failing to comply shall have the amount due this fund deducted from his claim.

A retired minister, serving as a supply pastor, whose pension and salary do not equal the minimum for a full-time accepted supply, shall have a claim upon the fund.

No minister shall be eligible to receive salary supplementation when the charge he serves gives him a bonus.

Pastors whose charges do not pay the minimum base salary established for their classification shall have no claim for salary or dependency allowance. Extreme cases of hardship may be taken into account, however, and necessary provisions for assistance made.

A dependent child is one supported entirely by the pastor, who has not graduated from high school or reached eighteen years of age, and is not working. A child regularly enrolled in an accredited school, however, may be counted as a dependent until age twenty-two, or until graduation from college.

Salary and dependency sums received from this fund shall be included in "paid" column of salary reported in the conference journal, with a footnote indicating the amount of the allowance.

Sustentation allowances shall not be reported. That no associate pastor shall receive aid from the fund seems to be understood.

Many conferences require that each church in order to share in the fund must have an every-member canvass or meet the disciplinary finance requirements. It is expected that a student must maintain a high standard of scholastic accomplishment.

Many conferences require th church to pay in full or prorate portionments; many hold th church must have a certain me ship; some limit the number of charge may share.

In others the minister must ma hundred calls per year; have a quate constituency roll; make standards of endeavor para such as the number of worship ices, planned programs of eva and religious education.

Some conferences require th tor to live on the field, and to s his churches use lesson materi proved by The Methodist Chu

One important conference sti that a new church may receive 100 per cent of the pastor's salar the fund during the first year o ation, but must increase its ow port 20 per cent each year unt self-supporting.

The Belfry Bat

Dear Cousin Cave Bat,

Words and phrases are tricky the way these huma beings bandy them about. One person can say some- thing and mean one thing. Another can say the same thing and mean just the opposite. A Christian who believes in the principles of democracy, for example, might say, "I believe that all men should have equal rights." That would be a clear-cut statement of Christian doctrine.

Now an atheistic Communist might say, "I believe that all men should have equal rights," and mean just the opposite. It all depends on what motive the person has for saying it, doesn't it?

The domine agrees with me on this principle. Words are tricky. He told me the other day that he often wondered what goes on in the mind of the parishioner who says, "That was a fine sermon." Does the parishioner mean, "That was a fine sermon because it didn't hit me, so I didn't squirm this morning"? Or does he mean, "That was a fine sermon because it did hit me and I needed it"? Sort of lik the phrase "old bat"; it could mean a baseball utensil, a witch, or me in my dotage!

Nocturnally yours,

Belfry Bat

he Church Ready "the Pill"?

Recent discoveries indicate a safe, inexpensive, and practical method of contraception is a real possibility for the future.

EDGAR N. JACKSON

AS BEEN generally understood years that the development of imple, inexpensive, safe, prac- nd convenient method of con- ion was needed to solve the ion problems of countries like nd China.

researchers have worked on oblem but the solution seemed a matter for the unforeseeable Recent discoveries, however, t appear that "the pill" is now a ssibility for the not far distant Stock growers in the West, for e, observed that during droughts heir cattle were forced to eat a weed for lack of other vege- their crop of calves was severe- inished.

es revealed an ingredient ex- le from the weed that has been "lithosperm." This extract of ed, taken orally, is able to pre- onception temporarily.

far-reaching questions related pill" were raised recently by W. McLane, chairman of the l Medical Advisory Board of nned Parenthood Federation of a, in a speech to a group of co- s.

or McLane indicated that the ility of such a pill for fifteen dozen in drug stores and sub- ending machines would create ution in the organization and n of the Planned Parenthood tion of America.

PPFA program of fertility con- remarital counseling, marital counseling, and infertility clinics has been built about the need for a carefully controlled clinical approach to contraception. If this clinical program were to become obsolete, it is inevitable that the other subsidiary aspects of the program would be terminated. Because the counseling aspect of the program has such significance for many communities, it is important to consider what the coming of "the pill" would do.

Fear of Consequences

But what would happen to the program of the PPFA would be trivial compared to the revolution that would be wrought in the sex mores of people generally. Traditional sex morals have been maintained more by fear of consequences than by concern for moral or spiritual values.

The prospect of an immediate release from these restraining fears of physical consequences would tend to evoke radical changes in behavior patterns. We must, therefore, contemplate the basic question, "What happens to moral values when the factors that originally motivated them no longer exist?"

This question will affect legislation in such states as Massachusetts and Connecticut which have statutes making it illegal to use, sell, or give information concerning contraceptives. It will create a problem for the Roman Catholic Church which has vigorously opposed contraception. It will cause concern for the community where young people have been restricted in their information concerning contraception.

It may even raise a question as to whether the traditional adulterous behavior will be different from the lustful kiss. Even marriage as a contract agreement between persons who would fulfil their sex needs mutually may be modified by such a revolutionary factor as "the pill."

The Church as the defender of traditional modes of thought has often been at a loss to meet the demands placed upon it by revolutionary change and so has lost the initiative to those who have had no great moral concern. Galileo's insight into the nature of the universe, Darwin's theory of natural selection, Freud's concept of motivation by the subconscious mind, and Einstein's idea of the nature of matter have been so revolutionary that they have caught the Church and its philosophers off balance.

What should have been a challenge to the religious mind became its antagonist until with time and humiliation the guardians of truth had to recognize a truth others had proclaimed and they had denied.

Will the Church Be Ready?

Will the Church be prepared to take a creative, intelligent approach to the revolution that may well come with the arrival of "the pill"? If we as proponents of religion and moral values would be prepared to meet the situation, we may well ask ourselves some searching questions.

Are we ready for the strain that such revolutionary techniques will place on our value structure? Are we prepared to accept the personal and social implications of such a concept changing force? Are we prepared to deal with the problems that will develop?

Will we fight the inevitable or will we seek to prepare for it by building those ideas toward sex and parental responsibility that will make their realization within the framework of a gloriously free institution a creative and satisfying answer to our deepest human needs and spiritual aspirations?

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r N. Jackson is pastor of the oneck Methodist Church, Mack, N. Y., and clergy member of tional Education for Marriage ttee of the Planned Parenthood tion of America.

We have fortunately been participants in a slow modification of ideas that better prepare us for what may be approaching. One cannot read recent studies of sex behavior without realizing that there has been considerable variation in practice from traditional values. We have talked one thing and done another.

The whole mood of approach to matters of sex is subject to increasing candor and objectivity. While there has been evidence of moral laxness, there has been an equal and contrary reaction moving toward responsibility and stable values.

The era of the one child family has come and gone. This exercise of freedom was tried for a generation and found wanting. There is more to life than convenience and the escaping of responsibility. The number of larger families is increasing again with a healthy acceptance that was not always present in large families of the past where free choice was not possible.

Replace Fear with Values

There is a growth of understanding of the psychological and spiritual needs of the individual that is making the family and its privileges achieve a new status in the moral structure of a people who are free to choose their values. This healthful movement toward the free acceptance of ethical values from choice, not from compulsion, is to be encouraged.

The whole approach to the preparation of children and youth for the privileges of maturity is not a threat to be overcome but a privilege to be achieved, through understanding and a free dedication to ethical values.

The many forces at work in our communities for a constructive view of marriage and healthy attitudes toward sex will be the ground work for the moral values that can make it possible for our people to meet the revolutionary possibilities of "the pill" without being disrupted by it.

The Church, instead of making sex sinful, may well make it the God-given privilege it was meant to be, with its proper place in life safeguarded not by a structure of fears but by a structure of values, early learned, clearly understood, and faithfully practiced.

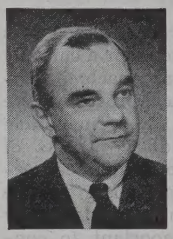
The privileges of home and parenthood will then fulfil the psychological and spiritual needs of individuals. "The pill" will serve its purpose not as a threat to the very values it was meant to preserve, but as a guarantor of freedom of choice where life's great responsibilities are concerned.

Monday Morning

by emory stevens bucke

Gradualism Likely to Win In Central Jurisdiction Issue

HAVING SPOKEN my mind on just about everything I had in mind, I have been asked by the Editor to plunge into a bit of mysticism and contemplate the forthcoming 1956 session of Methodism's General Conference.



BUCKE

This assignment I like since, like most of you, I will not be a delegate to that session and thus can speak with far more dogmatism and authority than responsibility would allow.

Certainly the General Conference will meet in an atmosphere charged with emotion over the question of the Central Jurisdiction. There will be considerable hedging on this item since the Plan of Union of Methodism's three branches in 1939 adopted what it thought was an honest "separate but equal" concept.

The plan looked comfortable to the majority, and, despite the fact that the majority of the Negro delegates to the uniting conference were opposed to it, the Central Jurisdiction was created. Thus Methodism has a kind of second cousin relationship with its Negro membership that is frustrating, to say the least.

Now that the Supreme Court has gone beyond its old "separate but equal" philosophy and has issued its desegregation ruling, Methodism is uncomfortable. It finds itself operating a taillight of prophecy instead of a beacon light. It's awkward for a church to consider whether it can be as Christian as the United States Supreme Court.

Obviously there will be three major schools of thought heard at the Minneapolis meeting of the General Conference:

(1) Those who will insist that the Negro must be segregated and kept in his place.

(2) Those who believe that the existence of the Central Jurisdiction is absolutely unchristian and must therefore be abolished by immediat

(3) Those who believe tha thing ought to be done about t tion, but that it must be grad

My guess is that the third g constitute the majority opin therefore suggest that we anal position.

The moderationists will be into several schools of thoug will be those who will speak in terms about "unity, home, and

The next group will get c business on a coexistence Touching illustrations for speeches can be taken from th garden where reds and pinks a and oranges can exist side by make a lovely sight for all (I always wondered who, besi could enjoy seeing that garden manity. It's rather difficult violets to get a panoramic view whole thing, you know.)

Then there will be a group erationists who will speak of g ism. This group will probably more headway than any of the

The 1952 General Conference ly did implement a process w Negro churches could join conferences if there was a agreement between the two annu ferences involved.

The number of interracial gations is still very small, b movement should be watched c ly. It is the real indicator of hov desegregation is actually takin in The Methodist Church.

The concept of the "right d determination" may actually outcome of the desegregation The local church that asks for gro pastor to serve a white con tion must do so because the ma good pastor, not because he is gro. By the same token, a well fied person must not be banne a position of responsibility beca his race.

Any situation which smacks nevolent paternalism would be and certainly of no assistance kingdom of God.

The General Conference p will not vote to abolish the Jurisdiction, but if it enables its tion through local church and conference action, it will be specific progress.

As a Yankee living for the fir in the South, may I say that I a impressed by the progress that ing made in this whole ques racism. Discrimination is a problem and those of us fro North with our Harlems and I must not think of the race issu Southern problem.

ny Do the Innocent Suffer?

One purpose of the Book of Job was to combat the orthodox view that only sinners suffered, and to assert that the innocent do suffer. Only faith solves this riddle.

J. PHILIP HYATT

E OF THE oldest problems with hich man has wrestled is the ted in our title: Why do the in- suffer? Long before the writ- the Book of Job this question ised in the minds of men and ught an answer for it.

e is a Babylonian poem called oem of the Righteous Sufferer," treats this theme. Even older , however, is a text which was ed by Noah Kramer of the Uni- of Pennsylvania at a meeting Society of Biblical Literature in ork City in December, 1954.

iecing together six cuneiform nts—four from the University n in Philadelphia and two from um in Istanbul, Turkey—he re- l the oldest known piece of re dealing with this question, from about 1700 B.C. (approxi- the time of Abraham). It tells n man who was wealthy, wise, ghteous, and yet was overcome ness. In his suffering he glori- d prayed to his god, and in the god heard him and turned his g into joy.*

e are a few parallels here to the Job, but the great significance of this text is that it shows how at an early date men tried to deal with the problem of the suffering of the innocent.

The Hebrews were far too realistic to deny the existence of evil and the fact that the righteous may suffer. They would not take the easy way of claiming that evil is not really evil. Their religion was God-centered rather than man-centered, and the presence of evil in the world raised questions in their minds concerning the goodness and power of God. They could have solved the problem of innocent suffering by denying either God's goodness or his power, but they wished to maintain both.

The Book of Job presents a number of different answers to this question. There is one answer which the principal author of the book presents, but in the course of the book as a whole, several different answers are offered.

I shall state briefly the answer given in the various parts of Job, and discuss each answer as to its adequacy or inadequacy.

Test of Integrity

In the prologue (chapters 1-2) it is suggested that suffering is inflicted upon the innocent Job to test his integrity—specifically, in order to determine whether he is **capable of disinterested goodness.**

Satan is represented as the cynic who believes that every man has his price; he says to Yahweh: *"Does Job fear God for nought? Hast thou not put a hedge about him and his house and all that he has, on every side? . . . But put forth thy hand now, and touch all that he has, and he will curse thee to thy face."* (1:9-11). Yet the author would have us believe that Satan was wrong and lost his wager, for in the end Job was justified and his prosperity was restored. He was capable of disinterested goodness.

There is an important truth in this point of view: man should be capable of serving God *for nought,* without any thought of reward, but only because he loves God and knows that God demands his obedience. There is a passage in the *Pirke Aboth,* one of the tractates of the Mishna, in which a rabbi is reported as having said: "Do not be like servants who serve the master on condition of receiving a gift; but be like servants who serve the master not on condition of receiving a gift." (I, 3)

Man should serve and love God without thought of the reward he has received in the past or expects to receive.

This thought is presented in the prologue of the Book of Job within a context that is distasteful. It represents Yahweh as being a somewhat playful and boastful deity. He boasts to Satan of Job's integrity, and is willing to put him into Satan's hands to test him.

This is a species of cat-and-mouse theology that is not worthy of the best in the Bible. Should not God know man's true character without making him submit to such a test? Is a man a pawn or a plaything of supernatural beings?

God Punishes Sin

The three friends in the dialogue represent a distinct point of view that is consistently maintained throughout their speeches. They voice the orthodox view of their day, that God always rewards righteous living and always punishes sin. If a man is suffering, it can only be because he has sinned; therefore he should confess his sin and seek God's pardon. This point of view is clearly presented by Eliphaz in his first speech:

> *"As I have seen, those who plow iniquity*
> *and sow trouble reap the same."* (4:8)

The friends state this point of view over and over, and finally accuse Job of having committed specific sins. In their view there is no such thing as innocent suffering. The innocent do not suffer; only the sinful suffer.

Job does not claim to be absolutely sinless, but he stoutly maintains that he has not sinned sufficiently to merit the suffering with which he is being afflicted. Hence he believes God is unjust to him.

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er will publish this text and his inter- in a forthcoming volume honoring the Testament scholar of England, H. H.

ilip Hyatt is professor of Old ent at Vanderbilt University of Religion, Nashville, Tenn., hor of Prophetic Religion (*Ab- Press, 1947*). *This is the second ies of articles treating the Book*

One of the primary purposes of the principal author of Job was to combat this orthodox belief, and in doing so to support the belief that the innocent may really suffer. In reading Job one has the feeling that the sympathy of this author is with Job rather than with the friends.

We should be slow in condemning the traditional view held by Job's friends. Is it not correct to believe that **in general** righteousness is rewarded and sin is punished? If we live in a world in which moral distinctions are valid, in which there is a perceptible difference between right and wrong, does it not follow that the results produced by evil are different from the results produced by good?

This point of view is found throughout the Bible: the prophets thundered at sin and knew that it must finally be punished; the psalmists and sages of Israel knew that there are real differences between the saints and sinners, between wise men and fools. In the New Testament Paul almost repeats the words of Eliphaz: *Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap.* (Galatians 6:7)

The error in the viewpoint of the three friends is that they made their principle too rigid and virtually automatic. They believed that they could look at the condition of a man and pronounce him to be either a sinner or a saint. If a man prospered, had a large family, and lived a long life, then he must have been righteous. But if he suffered, he must have been sinful.

Life is not as neat as the three friends sought to make it. In this world the sinners do prosper, and the saints often suffer. A realistic view of life must show that the principle of the three friends is not automatic. Suffering is a part of the very warp and woof of life, in which both the righteous and the wicked participate.

The author of Job was justified in seeking to combat the belief of the three friends in the form in which they held it, but we must not say their belief was completely devoid of validity.

Suffering Chastens

A third view, found sporadically in the Book of Job, especially in the speeches of Eliphaz and of Elihu, is that suffering is sent upon the righteous in order to chasten or discipline them. This is related to the first view above, but is not precisely the same. Eliphaz says in 5:17:

> *"Behold, happy is the man whom God reproves;*
> *therefore despise not the chastening of the Almighty."*

This idea is found in other books of the Old Testament, especially in Deuteronomy and Proverbs. It is most forcefully expressed in the familiar passage, Proverbs 3:12 (K.J.V.), *"For whom the Lord loveth he correcteth . . . ,"* which is quoted in Hebrews 12:6. (The Hebrew noun *musar* is variously rendered "chastening, discipline, correction, instruction.")

There is much truth in this view. Suffering does often serve to chasten men and lead to improvement and strengthening of character. Much genuine education is necessarily painful, and those who think they can make it painless are only deceiving themselves. Much of the best that we have in literature and art has grown out of suffering. The creative process is often painful.

Yet, this view cannot explain all suffering. It raises serious theological questions regarding the nature of God, but perhaps more important is that much suffering does not chasten or correct or instruct. It often embitters men, breaks their will and their character, and even destroys them.

It often appears that those who need chastening most do not receive it, and those who need it least receive it in too large a measure.

Faith Solves the Riddle

The answer which the principal author of the Book of Job wishes to make to our question is found in the voice of Yahweh from the whirlwind, and Job's final reply to God (Job 38:1—42:6). In essence the answer is this: Job receives a new vision of God as the Creator and Sustainer of the world, and this leads him to submit to him and trust his superior knowledge and power. Job is, in fact, rebuked for questioning God, and his questions are not directly answered.

The speeches of Yahweh seem to imply that there is a goodness and justice in the activity of God which Job cannot understand but must accept. Thus Job does not receive a rational or intellectual answer to his questioning of God's providence. At the end, however, Job is completely satisfied and his attitude and faith are acceptable to God.

In his Introduction to Job in *The Interpreter's Bible,* Vol. III (Abingdon Press, $8.75), Samuel Terrien says that the Book of Job was not written primarily to deal with the question, "Why do the righteous suffer?" but in order to deal with the issue, "What is the meaning of faith?" These two questions are actually very closely related. The author of Job would have us understand that faith is the answer to the riddle of innocent suffering.

Terrien rightly says that Jo
in awe and wonder that Gc
beyond and above the tradit
ideals, and the wisdom of men
had expected to 'come forth
(23:10) bows in adoration an
ance (42:1-6). In the presen
most holy God all pain is st
grace is sufficient. . . . Job
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stant of his reconciliation. He
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Many readers of Job do not
answer, and they feel disa
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accepts the answer. He is n
to have "blind" faith, but fait
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Modern man is likely to be
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you would abolish such things
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many other things that appear
to be almost unmitigated evil

Yet man is not God, and ca
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innocent suffering may be vic
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thor of the book is the best ans
can give today. It is an invita
have active faith in the goodn
justice of God that goes deep
farther than our minds can at
understand.

> *"Lo, these are but the outskirt*
> *ways;*
> *and how small a whisper*
> *hear of him!*
> *But the thunder of his pou*
> *can understand?"* (26:1

ckness in the Church

E are signs that The Methodist Church is suf- g from an illness of which it is not fully aware ich, if it is not cured, may lead to more serious in the future. Our leaders are afraid. The bases fears are not yet entirely clear, but it is ap- that some of our bishops, pastors, heads of agencies, and editors of church publications iding open controversy as they would a plague. ect of this approach to things is that it keeps f our most serious problems partially hidden iew, but does not solve those problems.

cent instance of this kind of action was the ation of Nels F. S. Ferré's lectures on prayer e Bible, scheduled to be delivered at a Lake ska camp meeting last August. Essential facts ncident were reported in the September issue of ASTOR and in other journals.

1955 camp meeting program was arranged last r by a committee representing the General of Evangelism, the jurisdictional board of lism, and the assembly.

n announcement of the program was made, in- g that Ferré would be one of the speakers, s and other Lake Junaluska officials began re- communications of protest.

ral specific grounds of complaint were registered hodist leaders, including the theologian's refer- o the Nazi claim that Jesus was the child of a n soldier stationed at a Roman garrison near th. Another point of protest was Ferré's discus- the question as to whether or not Jesus made a eunuch for the kingdom of God. Another con- his comments on the sinlessness of Jesus. r was his alleged denial of the deity of Jesus.

Lectures Cancelled

n such complaints had become considerable to indicate that a storm was brewing, certain rs of the executive committee of the Lake Juna- rustees met on Sunday, July 24, and made a n. They decided that the Bible study lectures be called off in order to save the camp meeting isaster, as some of them thought. Their chair- as designated to telephone the secretary of the l Board of Evangelism in Nashville to inform this decision. The secretary did not agree to cision but accepted the task of notifying Ferré s lectures were cancelled. On July 30 the trustees assembly in their annual meeting unanimously the action of the group from their executive tee.

have tried to understand the position of the s and others who took it upon themselves to the long-standing engagement of one of the s outstanding theologians and greatest contem- evangelists. The group from the executive com- were no doubt aware that anything they did stir up criticism, but they faced a situation in they felt that action was required.

Some of the officials had read passages in a few of his books and found statements that were disturbing. They felt that they could not appear to be sympathetic to Ferré's interpretations, as they understood them, in view of the protests being made. They felt, further, that failure to take any action would suggest that they considered the matter was of no consequence.

Most of all, the assembly officials wanted to avoid a possible theological controversy at the camp meeting because it was thought that such a controversy would nullify the purposes of the meeting. Since they did not wish to transfer any debate from the assembly grounds to the press, no statement regarding their action was given to the press. The story was apparently uncovered a few days later by Nashville newspaper reporters.

It must be said that the assembly officials, as a group, acted in good conscience in the matter. They considered the issues they saw in the situation and did what they thought was best under the circumstances. Their integrity must be respected.

We do question their judgment. And we question it because we see their action as a symptom of a sickness that is sapping the life of the church. We believe they made serious errors of which they may not have been fully aware at the time of their decision.

The incident at Lake Junaluska is not a regional matter. This was not the first time that Ferré's writings had been criticised. In July, he was one of the speakers at a conference on evangelism for the Northeastern Jurisdiction. This program was sponsored by representatives of the jurisdictional board and the General Board of Evangelism and was to have been held at Ocean Grove, New Jersey. Officials of the Ocean Grove assembly grounds protested Ferré as a speaker there, and those sponsoring the meeting moved the entire conference to Carlisle, Pennsylvania, without interrupting the program. Ferré lead a series of lessons on "Finding God Through Prayer and the Bible," using presumably the same lectures he was to have used at Lake Junaluska later.

But wherever Nels Ferré has been allowed to speak, he has universally won his hearers with his warm, Christian message.

The Issues Involved

What concerns us most about the Lake Junaluska incident is the seriousness of the issues that the assembly officials appear not to have considered.

There is the issue of freedom of thought. The question is not whether Ferré was right or wrong, but whether he has the right to be heard. He may very well be wrong in some of his views. There would be few persons who would agree with all he has written.

One characteristic of Methodism that stands out above all others and is a part of the heritage from John Wesley is its willingness to have men think and let think. We do not believe in censorship of minds, but in the free exchange of ideas. We do not place our faith in any *Index Expurgatorius* but in the faith that God's truth is more powerful than error, and that it will always win in open conflict with error.

The cancellation of the lectures on the Bible at Lake Junaluska falls far short of our Methodist faith and heritage. It is a mistake to "make the possibility of

error more important than the possibility of truth!"

A moral contract was broken without sufficient cause. Ferré was invited to speak at least eight months prior to the scheduled engagement. Nothing he has written since then indicates any change in his basic views. The books under attack were written and published long before he was invited to speak. The officials to whom letters of protest came, in the nature of things, should have been best qualified to know if what the letters told them was true or not. What was it that happened in a few months—or a few weeks—to convince the officials that Ferré was not a good camp-meeting speaker, as they must have thought him to be when he was invited? The claim that Ferré himself was to blame for becoming a controversial figure is an irresponsible claim; for he had not, since accepting the invitation, done or said or written anything to bring about the controversy.

The controversy appears to us to have been initiated by irresponsible critics and later taken up by some who are called among best people of the church. There was no obligation to invite Ferré, but once he had been invited there was an obligation to carry through the engagement.

The decision to cancel Ferré's engagement was not made exclusively on the merits of the case itself. The action was hurried. The question before the trustees was whether to approve action their own executive committee had already taken or to reverse that action. There was no full review or investigation of the charges made against Ferré. This obviously would have taken a great deal of time, but it would have been essential for a fair review.

Certainly Ferré is subject to responsible criticism—as all of us are. But before a man is judged, his critic has the moral obligation to read what that man has to say in the context of his whole life and work, and to make a serious attempt to understand him. We venture to suggest that few, if any, of the Lake Junaluska trustees had made a serious study of Ferré's theological works before criticisms began to come to them. We believe that they have not understood his purpose to make a creative contribution to the development of a distinctly Christian philosophy.

The decisions to cancel Ferré's engagement and to withhold news of the cancellation interfered with the work of two general agencies of the church. Selection of speakers for the camp meeting was the joint responsibility of three agencies, including the General Board of Evangelism. If jurisdictional and general agencies of the church are going to be asked for assistance in carrying on regional programs, they should certainly have a voice in making program changes.

There is the question, moreover, of the security of these agencies in getting speakers for the future. They are likely either to engage only "safe," but innocuous, speakers or to run the risk of trouble with institutions which they are serving.

Refusal to authorize Methodist Information to release any statement was, in effect, an attempt on the part of assembly officials to cover up their action. The meeting of the assembly trustees was declared an executive session. It is customary, however, for an authorized person to give some statement to th for publication concerning business even of n under executive session. Other news was give press, but no statement relative to cancella Ferré's lectures.

Repeated efforts were made by Methodism's gathering agency to get a statement, but no sta was forthcoming. The tying of their hands manner, as we see it, amounts to censorship. this may have been with the good intention tecting both Ferré and the assembly, we belie it was a serious error of judgment that woul dangerous if it were accepted as precedent.

The action to cancel the Ferré lectures wa under pressure from church members who t the criticisms of his theology. We are convince ever, that those who in the first instance spark criticism did so with ulterior motives. This c was picked up by churchmen who may hav honest enough, but they were not competent t Ferré's theology. One assembly official has ma arrogant claim that 99.44 per cent of all the pe the Southeastern Jurisdiction would give the t a vote of confidence in their action. The evid that this claim is both untrue and unfair.

The methods of those who initiated the critic Ferré are questionable, to say the least. Attack nating from Grand Rapids, Michigan; Miami, F Canton, Ohio; and other places, follow the sam tern. Comparison of their cheaply produced reveals that they all repeat the same charges an their accusations on the same set of quotations, out of context, from Ferré's books. It is distress know that responsible Methodist leaders hav cumbed to pressure stimulated in the first insta propaganda of this kind.

The Real Problem

All these factors, which we see as issues in wh happened at Lake Junaluska, contribute to a basic problem. Any person with responsibility church tends to be caught in the current m "keep the waters smooth" at almost any cost. W this as a symptom of a sickness in the church. O of Junaluska tried to avoid a controversy. Their amounted to an attempt to avoid facing up to a s problem.

This is not the first time leaders in the churc acted in this way. Some of the bishops took a s approach in their statement at Charlotte, North lina, on the issue of desegregation in the churc segregation is admittedly a most serious problem plex in nature and difficult of solution. We sha solve this problem or any other, however, by to cover it up or by avoiding a facing-up to the involved.

As for Dr. Ferré: Those who have heard him know that he does not preach philosophical the We should place him very high on any list of cont rary evangelists of the Gospel of Jesus Christ. who know him are convinced that he is an outst Christian in the fullest and best sense of that What happened at Lake Junaluska will not hurt It is the loss of the people who would have hear

Slants ON THE CURRENT SCENE

By JOHN O. GROSS

S AGE when the quest for
of mind has become a fetish,
reshing to find one interpreter
a clear definition of its mean-
is, Anne Spencer (Morrow)
gh gives in her book, *Gift*
e Sea (Pantheon Books, $2.75).
want first of all to be at peace
self. I want a core to my life
l enable me to carry out these
ns and activities as well as I
want, in fact—to borrow from
guage of the saints—to live 'in
s much of the time as possible.
ce' I mean an inner harmony,
lly spiritual, which can be trans-
to outward harmony. I would
chieve a state of inner spiritual
om which I could function and
I was meant to in the eye of
Reader's Digest, May, 1955).
of mind, Harry C. Meserve says
ic Monthly, June, 1955), is a
s spiritual gift and a by-prod-
our sincere and humble com-
t to the task of doing justly, lov-
cy, and walking humbly with
l."

th adjustment to a world with
mediocrity and evil, leaves out
tere side of religious experience
h we see ourselves as pilgrims
neers." When we forget that re-
s a transforming influence that
s the conscience and arouses
ncern, we reduce it, as Meserve
"a palliative, a pain-killer, but
ealer and a restorer of courage
ength."

of mind and commitment to
rpose are linked together. The
o said, *"Come to me, all who*
ıd are heavy-laden, . . ." joined
peal to, *"Take my yoke upon*
."

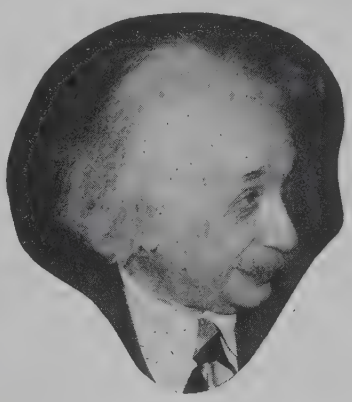
ging in the labors Jesus practiced
nly way to find peace of mind.
r words, peace of mind is not
d to a vacuum. It must be
into a life that has purpose
it.

of Peace

N APPRAISAL of Albert Ein-
Atlantic Monthly, June, 1955),
R. Harrison points out that
's major work and influence was
completed by the time he reached the age of twenty-six. In this respect he was like Newton who made his great contribution before he was thirty.

Einstein must be classed with Newton, Galileo, and Archimedes, men who reached the highest peaks of intellectual achievement.

Einstein, his biographer continues, was deeply religious and was a profound



lover of peace. No one regretted more than he the association of his work with instruments of warfare.

In addition to the three great forces present in the world—gravitation, light, and electricity—he added a fourth—love—which, he remarked, was greater than any or all of them. He believed that love would eventually emerge as the great determinative factor of creation.

His religious view concerning the presence of purpose in the universe suggests the words written to the Jewish Christians as they appear in J. B. Phillips' translation of the New Testament Epistles (*Letters to Young Churches,* Macmillan Co., $2.75): "Now faith means putting our full confidence in the things we hope for, it means being certain of things we cannot see. It was this kind of faith that won their reputation for the saints of old. And it is after all only by faith that our minds accept as fact that the whole scheme of time and space was designed by God—that the world which we can see is operating on principles that are invisible."

Specialized Leadership Needed

THE GROWING scarcity of trained technical specialists in our nation prompted the Carnegie Corporation to grant $300,000 to the American Association for the Advancement of Science (*New York Times,* June 6, 1955). It hopes through this appropriation to quicken interest among high-school students in scientific studies.

There were graduated this year from American colleges and universities about 20,000 engineers (*New York Times,* June 5, 1955). At the same time Russia will graduate more than 55,000. In addition, Russia will graduate far more men than our nation in the subprofessional fields which are vitally associated with technological advance.

Allan W. Dulles, director of the Central Intelligence Agency, emphasized this critical shortage of technically trained Americans recently in a speech to the Alumni Federation of Columbia University. He said that in the decade between 1950 and 1960 the Soviet Union will graduate 1,200,000 scientists and engineers, compared to 900,000 in the United States. And he warned that Soviet manpower threatens to outnumber ours in many of the critical areas.

The aforementioned Carnegie grant aims to break the indifference of college students to engineering and scientific fields. There is also much discussion about governmental subsidies for potential science and technical students.

All of this has some serious implications for the Christian church. Alerted to action by the success accompanying our Point Four program, the Soviet Union is making its trained personnel available for the backward countries to help with the development of their natural resources. This means that its sphere of influence will be extended.

Look (December 28, 1953) reported that Soviet engineers now outnumber American ones in India three to one. Missionary influence at present is intimately tied to the work of the engineer and technician.

This raises the question about the church's responsibility in reaching the prospective leader for foreign service. Through the help of the Christian college and university, the number trained for such work should be increased. The church student program takes on wide implications when projected from this background.

Rising from this comes another matter of equal importance—the procuring of the leadership needed by the church for its own work. If the churches are to be adequately manned, the church itself must be aggressive in recruiting the personnel it needs. This also involves scholarships.

Many of our ministers and missionaries come from homes whose resources have been in spiritual idealism, not material wealth. The Christian church should have scholarship aid adequate to care for this need.

O. Gross is executive secretary Division of Educational Institu- Methodist Board of Education.

Preview

Chaplains' Work Cited For World Communion

There will have been one million Methodist young persons in military service during the twenty-year period, 1940 to 1960, D. Stewart Patterson reports in a special article for World-Wide Communion Sunday, observed October 2 this year.

There are other Methodists, he points out, in mental and correctional institutions. One Methodist chaplain, for example, reports that among those confined at one Army Disciplinary Barracks, 748 are listed as Protestant, and among these are 67 Methodists.

Patterson states, *"Because of these* our church seeks to provide a spiritual ministry beyond the bounds of the local parish.

"Because of these our church releases qualified and dedicated ministers from the local parish for service as chaplains in the world-wide parish.

"Because of these our church has a continuing responsibility to follow its people wherever they may go, and under whatever circumstances they may find themselves.

"In 24 nations and islands 623 Methodist ministers are now serving as chaplains. To our people, and to people from other churches, and people of no churches, they carry the good news of the Gospel. . . .

"During 1954 they reported the following to the Commission on Chaplains:

"Attendance at Worship Services	4,045,516
Attendance at Sunday Schools Under Chaplains' Supervision	932,879
Attendance in Bible Classes	126,451
Communicants	397,775
Character Guidance Lectures	1,894,453
Baptisms (Methodist)	4,883
Professions of Faith	3,054
Received into Membership of The Methodist Church	855
Pastoral Calls	92,672"

World-Wide Communion Sunday is designated by the General Conference as a time for special offering for the Fellowship of Suffering and Service.

One-half of the offering goes to the Methodist Committee for Overseas Relief, created by the General Conference. This committee is charged with responsibility of rendering emergency relief and rehabilitation to victims of war and natural disasters.

One-fourth of the offering goes to the Methodist Commission on Chaplains. It is reported that this agency has more than five hundred ministers serving as full time chaplains in the Armed Forces, Veterans' Administration, Federal prisons, correctional institutions and hospitals.

One-fourth of the offering is designated for the Methodist Commission on Camp Activities. Purpose of the agency is to serve young persons in military service on their week ends away from military bases. The church attempts to provide "a home away from home," and the centers are furnished and operated in part by the Fellowship of Suffering and Service offering.

Life to Publish Special Issue

NEW YORK (R. N. S.)—*Life* magazine will publish a special 120-page issue on December 21 devoted entirely to the Christian religion.

Combining the publication's normally heavy Christmas and year-end issues with the final articles in its series on "The World's Great Religi magazine will be bound in stock, semi-permanent cover tate its use as a reference sou

In preparation for nearly t the issue "represents the n bitious project ever undertak magazine, drawing upon a va ury of paintings and photog document visually the basic t tenets, and development of C ity," *Life's* editors said.

Included in the issue will be color pages on the life of Chr terpreted by the world's grea ists, an article tracing Christia the Ascension to the present, of the Bible in America, a co folio on modern church archit the U.S., an examination of t lems facing American Christ report on Christianity in Eur the story of famous hymns and

Bible Project Moves to

ATLANTA, GA. (R. N. S.)- University here may become center for biblical research.

The International Greek New ment Project has moved to t pus from the University of Ch

Coming Events

Oct. 2-8—Eleventh Annual Observance of "National Employ the Physically Handicapped Week."

Oct. 10-14—Florida area pastors' school, Youth Camp, Leesburg, Fla.; Charles Thrift, Dean, Southern College, Lakeland, Fla.

Oct. 10-18—Leaders' Institute, implementing the National Seminar emphasis on "A Christian Woman Understanding Her World," New York, N. Y.

Oct. 12-15—Workers Conference on "Human Relations." Forty or more white and Negro leaders in the southeastern states to meet under the auspices of the Bureau of Educational Institutions of the Woman's Division of Christian Service, Clark College, Atlanta, Ga.

Oct. 13-18—Annual meeting of the Conference Secretaries of Evangelism, Oklahoma A. & M. College, Stillwater, Okla.

Oct. 14-15—The Wesley Society, recently organized historical fellowship and study group, meets at Kirkridge, Pa. Speakers: Claude H. Thompson of Emory University and Alfred B. Haas of Drew University. Reservations restricted to about 30 persons in Northeastern region. Write Franz Hilderbrandt, Drew Theological Seminary, Madison, N. J.

Oct. 14-16—Methodist Student Movement fall conference, Estes Park, Colo.; Colorado-Wyoming-Utah area.

Oct. 16-20—Oklahoma City Training School, workshops on the Four Commissions (Genera of Evangelism, Education, Missi Lay Activities).

Oct. 18-20—1955 National Convo the Church in Town and Count ley Methodist Church, 741 Stat Springfield, Mass.

Oct. 22-24—Meeting of Methodis College Presidents, Dillard U New Orleans, La.

Oct. 23—World Order Sunday— United Nations Week, UN Tent versary.

Oct. 23—Beginning of Fall Actio on the Youth Emphasis—missio peace, and overseas relief.

Oct. 24—Annual meeting of In Committee on Christian Vocatio cinnati, Ohio.

Oct. 25-26—Annual meeting In Committee on Missionary Educ The Methodist Church, Sherato Hotel, Cincinnati, Ohio

Oct. 26—Annual meeting, Board cation, Park Sheraton Hotel, Ne N. Y.

Oct. 29—Meeting of Methodist Movement State Directors, M Board of Education building, N Tenn.

Oct. 30—Reformation Sunday.

Colwell, a director of the proj-
dean of faculties at Emory,
work of the Bible center will
ly result in additional New
nt translations.
or project of the center, which
most complete collection of
New Testament manuscripts in
d, will be the compilation and
on of these manuscripts.
project's American Editorial
which comprises professors from
Princeton, Yale, Duke, and the
ty of Chicago, received its file
graphic data and manuscripts
holars all over the world.
cation of the center's studies
lings will be sponsored by the
l Society of Biblical Literature.

s To Succeed Schisler

M. Adkins, pastor of the Uni-
Methodist Church, Syracuse,
ork, has been elected executive
y of the Methodist Board of
on's Division of the Local
. He will assume his new duties
ville, Tennessee, on November
ving the retirement of John Q.
r.
ns' election was announced by
Paul E. Martin of Little Rock,
as, chairman of the Division of
al Church, following a meeting
body in Chicago, August 23.
Schisler will retire on October
weeks after his seventieth
y—he has been asked to serve
dvisory capacity until Septem-
56.

at Ticonderoga, New York,
, 1896, Adkins was educated at
bury (Vermont) College, from
he holds an honorary doctor of
degree, and Boston University
of Theology.
tted to the Methodist ministry
he has served a ten-year pas-
at Delmar, New York, and a
-year pastorate at First
, Schenectady, New York, be-
ing to the University Church,
se, in 1950.
ns has served as executive sec-
and president of the Troy Con-
Board of Education, registrar of
ntral New York Conference
of Ministerial Training, and as
nt of the National Methodist
ence on Christian Education
44). He has been a member of
neral Board of Education since
as secretary of the 1948 General
ence Committee on Education,
s a member of the church's Cur-
n Committee 1948-52.

Review

Minister Wins Tax Refund On Housing Allowance

By MARTIN B. DICKINSON

Many ministers may be entitled to income tax refunds by reason of a decision of the United States Court of Appeals for the Eighth Circuit July 14.

Since 1921 the federal income tax law has provided that the rental value of housing furnished a "minister of the gospel" as part of his compensation as such is excluded from his gross income, and is therefore tax free. A Treasury ruling in 1923 denied this treatment to housing allowances paid in cash.

This inequity was not corrected by the Congress until the Revenue Code of 1954. Under that code, applicable only to 1954 and later years, cash housing allowances paid ministers as part of their compensation are tax free to the extent actually used for the purpose. This change in the law did not affect tax liability for 1953 and earlier years.

The decision of July 14 is contrary to the Treasury ruling of 1923, and reversed a decision of the Tax Court of the United States rendered in 1954. It is the only ruling on the question to date by a United States Court of Appeals, which courts are inferior only to the Supreme Court. It is, therefore, now the controlling statement of the law.

The case was brought by Gideon B. Williamson, a general superintendent of the Church of the Nazarene. He was paid a cash allowance of $999.96 in 1949 and occupied a furnished home, owned by himself and his wife, the fair rental value of which was more than $1,000.00. The decision held that Williamson did not have to pay income tax on the $999.96.

Ministers who were paid cash house allowances in years prior to 1954, and have been charged with income tax on such amounts may be able to obtain refunds or credits of the income tax on such payments for years as to which their income tax returns have not become final. In most instances such returns become final three years after the date on which they were due, or the date on which they were filed, if extended.

Returns for 1952 and 1953 are not final, generally speaking, and claims for refund (Form 843) can yet be made. Most returns for 1951 and prior years have become final. Ministers who think they may be entitled to some refund should take prompt action and file proper claim.

Competent advice should be obtained locally, or the matter should be taken up with the office of the District Director of Internal Revenue. If that office is not informed of this recent decision, reference should be made to **the case of Gideon B. Williamson, et ux, vs. Commissioner of Internal Revenue, No. 15,208 in the United States Court of Appeals for the Eighth Circuit.**

For 1954 and later years, as well as for earlier years, it should be noted that the term "minister of the gospel" has a very broad interpretation. The Treasury construes it as not being exclusively Christian, and applies it to rabbis. It is not limited to pastors and other persons holding ministerial positions, in the strict sense, but has been held to apply to missionaries, seminary teachers, and other types of religious workers, provided they are ordained or recognized as ministers.

Generally speaking, it is probable that those members of Methodist conferences who have "special appointments" are entitled to the benefit of the exemption. Some may be entitled to refunds. Where convenient, any such persons who do not receive housing in kind should be granted a cash house allowance, or part of their salary designated as such, so as to be tax free. This applies to 1954 and subsequent years, under the 1954 Code, and to earlier years under the Williamson decision.

Cases substantially identical with the Williamson case are pending in the Courts of Appeals for at least two of the ten other circuits in the United States; and it is possible that those decisions may be contrary. If so, the Supreme Court may determine the issue.

Any proper refund claims should be filed regardless of such uncertainty, however, as they might otherwise be lost by a lapse of time.

E. L. Fisher Heads Rural Fellowship

Elliott L. Fisher, superintendent of the San Jose District of the California-Nevada Conference, and former executive secretary of the Board of Missions, has been elected persident of the Methodist Rural Fellowship, an unofficial organization of ministers and laymen concerned with the rural and small-town churches and communities.

In this office he succeeds Herbert E. Stotts, formerly of the Iliff School of

Theology, who has joined the faculty of Boston University School of Theology.

Other officers chosen by the MRF at its recent quadrennial meeting were: vice-president, Gerald Stafford; membership secretary, Alexander Nunn; treasurer, Burton C. Bastuscheck; recording secretary, Russell Hoy; promotion secretary, Ross Freeman.

Sees U. S. Churches Becoming Like Social Clubs

MINNEAPOLIS, MINN. (R. N. S.)—A Dutch Lutheran theologian says the most impressive features of American church life to Europeans are the revival witnesses, power of evangelism and stewardship, and the living fellowship that exists between members of the congregations.

But he believes there is a danger that American churches are becoming too much like social clubs.

Jan W. Kooiman of the University of Amsterdam was asked for his views at a dinner honoring him and three other European theologians here. The four are lecturing at Lutheran seminars around the country.

He said he had noticed that Americans are much more open about their religion and willing to witness in public for it.

It is possible, Kooiman said, that Europeans place too much stress on theology and Americans too much on witness.

Psychiatrist Offers Bible Texts to Clergy

COLLEGEVILLE, MINN. (R. N. S.)—A psychiatrist turned the tables on forty clergymen here and suggested two Bible texts that are keys to good mental health.

He said one is "God is love." The other he quoted as "For those who love God all things work together for good."

The psychiatrist, Francis Gerty of Chicago, was one of two lecturers at a week-long institute on "pastoral care and psychotherapy" at St. John's University, a Roman Catholic institution.

The institute—and similar ones that preceded and will follow it, with different clergy and psychiatrists attending—are designed to help pastors help their people.

In one lecture, Gerty told the clergymen that the chief function of pastoral counseling is "to get rid of hostility and to improve love relationships." It was in this connection that he offered the Bible texts.

The other lecturer at the same institute was Gregory Zilboorg of New York, internationally-known Russian-born psychiatrist who has been a leader in the movement to conciliate Freudian psychiatry and Christian ethics.

In one of his lectures, he discussed points of controversy between modern psychology and Christian tradition.

Besides the formal lectures, the clergymen participated in two seminar meetings daily in which they and the psychiatrists exchanged views on personality development and interviewing as well as on practical pastoral problems involving psychiatric disorders.

They touched on the whole gamut of human relations—ranging from child education to problems of the aged, and from marriage difficulties to the handling of delinquents.

The seminar sessions were marked by an eagerness of psychiatrists and pastors to learn from each other.

Desegregation And the Churches

In Northfield, Minnesota, a resolution supporting desegregation in public schools was adopted in August by the House of High School Students at a meeting of the National Convention of Episcopal Young Churchmen. Their resolution said that "the present situation regarding racial segregation in the American public schools is one of deep concern to Christians today . . ."

Archbishop Joseph F. Rummel of New Orleans announced there recently that racial integration in parochial schools will not be started before September of next year in his archdiocese. He said, according to Religious News Service, "Although the ruling of the Supreme Court is thoroughly in accord with the principles and teachings of the Catholic Church, immediate integration would not be prudent or practical."

A statement that racial segregation is directly contrary to biblical teaching has been approved by the General Conference of the Mennonite Church, the nation's largest Mennonite body. Their statement was drawn up by a subcommittee of the denomination's Committee on Economic and Social Relations.

The Bradenton-Palmetto ministerial association in Florida has voted to admit Negro pastors to full membership in the association. Their action was taken quietly after Negro clergymen had been attending their meetings by invitation for two months. Several months earlier the St. Petersburg ministerial association welcomed Negro church leaders as members, setting the precedent in the state of Florida.

Young people attending a Baltimore Conference institute voted to give up swimming because owners of the private pool would not admit Negroes.

Methodists Organizing Church Musicians Fell

EVANSTON, ILL. (R. N. S.)—A Lovelace, minister of music Methodist Church here, h chosen to head a denominat drive to organize church musi

He was elected chairman of ganizing committee of the prop tional Fellowship of Methodist Musicians at a preliminary me July at Estes Park, Colorado.

Such an organization was at the denomination's 1952 Conference with a view to rai musical standards of churche

Lovelace said the National Fe will plan workshops, clinics, an ing schools to educate church m

"We will seek status for f part-time church musicians si that accorded religious educatio tors after certain standards decided," he added.

Some 100 musicians attend Estes Park meeting, called by Towner, of Nashville, Tennesse member of the Methodist Bo Education.

The committee will urge sem universities, and colleges t courses that will aid young pe preparing for careers in church Lovelace said.

Aroused Citizens Form Against Drunken Drivi

Indignant citizens of Memphi nessee, angered by the death eleven-year-old boy killed by a ist, later indicted for driving w toxicated, have organized a cit crusade against drunken drivin

With the support and endorse city officials and civic leaders, citizens have formed a " Drivers-Must-Go" club and their co-operation with Memp county law-enforcement author an effort to clamp down on d drivers.

Writing in the Memphis *Com Appeal*, reporter George Sisle three facets of the club's plan o ation:

1. Members will sign pledges operate with police and courts porting drunk driving and driving cases and back up such ing by appearing in court.

2. The club will receive instr from police and court authoriti cerning traffic regulations and procedures to guide the activi members.

3. An educational and adv program will be devised to spr

PEOPLE of Chicago are shown at one of their semi-monthly Bible study s. Sessions have been attended by as many as forty. Leader of this one was st Wright of McCormick Theological Seminary (center, on couch). (Religious ervice Photo)

ea and enlist the support of all roups.

ney General Phil Canale, a City Traffic Court judge, speak- the organizational meeting, to point up the need for citizen in obtaining convictions for ts charged with driving while ated. Said Canale:

ne of you were shot here tonight, the rest of you sit by and do ?

same thing happens when a with 3,600 pounds of steel under trol drives down our crowded in a drunken condition to kill im.

re is no difference, but the who sit on our juries seem to o. They have not yet realized ople indicted for DWI (driving ntoxicated) are potential killers. tizens on juries realize the seri- of these violations, our traffic ill not be enforced to any great

en Ministers More Recognition

AS CITY, Mo. (R.N.S.)—Reso- calling upon the Presbyterian in the U.S.A. to admit women ministry and The Methodist to extend fuller privileges to pastors were adopted by the sixth annual assembly of the American Association of Women Ministers here.

The delegates urged local presbyteries to endorse the decision of their General Assembly which voted last May to permit the ordination of women. The Methodist General Conference, which meets next April, was asked to remove the restriction against membership by women ministers in its annual conferences.

Two Churches Move To Join World Council

DAVOS, SWITZERLAND (R.N.S.)—Two applications for membership in the World Council of Churches were approved by its Central Committee here. They came from the National Baptist Convention of America in the United States and the Evangelical Lutheran Church of Silesia in Czechoslovakia.

The National Baptist Convention of America, with a membership of about 3,000,000 is the second largest Negro Baptist Church in the United States. The larger body, the National Baptist Convention, Inc., is already a World Council member.

The Evangelical Lutheran Church of Silesia is of the Augsburgian Confession and has a membership of about 50,000. Its application was supported by Joseph L. Hromadka, dean of the Comenius Theological Faculty at the University of Prague.

Judicial Council Decisions

Decisions of the Methodist Judicial Council, at its annual session held in Denver, Colorado, July 28-30, as briefed by Marvin A. Childers, president of the Council.

No. 112 [Status of Approved Supply Pastor]

In response to a request from the Memphis Annual Conference for a decision as to whether an approved Supply Pastor can be elected by his Quarterly Conference as a lay delegate to the Annual Conference, the Judicial Council answered in the negative. An approved Supply Pastor is amenable to the Annual Conference and, as such, has all the rights of a member of the Conference except the right to vote. Furthermore full and adequate lay representation in the Annual and General Conference was the issue giving rise to the organization of the Methodist Protestant Church. The lay representation in the Annual Conference provided by the Constitution of The Methodist Church, is the identical lay representation in the Annual Conference provided by The Methodist Protestant Church prior to union. In view of these facts the Judicial Council felt that the question should be decided in the light of the new Constitution, rather than in accordance with former interpretations in either the Methodist Episcopal Church or the Methodist Episcopal Church, South. Under the new Constitution a person holding a place as Pastor under appointment of the Bishop is not "a lay member" in the sense that the term is used in the Constitution (Par. 21 of the 1952 Discipline).

No. 117 [Rights of Retired Bishops]

The Council of Bishops requested the Judicial Council to render a Declaratory Decision on the question "Whether or Not a Retired Bishop of a Central Conference is Authorized to Attend Meetings of the Council of Bishops with Expenses Paid."

Par. 36, Article III of the Constitution states:

"There shall be a Council of Bishops composed of all the Bishops of all the Jurisdictional and Central Conferences."

That provision is all inclusive, and includes retired Bishops as well as active Bishops of all the Central and Jurisdictional Conferences, hence the question was answered in the affirmative by the Judicial Council.

In this connection it should be noted that in Decision No. 35 of the Judicial Council it was held that paragraph 437 of the 1944 Discipline (Par. 437 of the 1952 Discipline) providing that a retired Bishop "may participate in the Council of Bishops BUT WITHOUT VOTE" was constitutional.

Also, it should be noted that a person elected as a bishop for a term and is not re-elected is NOT a retired Bishop. See decision No. 80 of the Judicial Council and Par. 556 of the 1952 Discipline.

Steps Toward World Community

"Because it holds promise of a better world, I am in favor of continued participation in the U.N., though revisions may be necessary to make it a stronger instrument of world order."

A Sermon by WILLIS C. PHELPS

TODAY IS the product of yesterday. Tomorrow will be the product of today. Thus in the evolution of human society comes progress.

Step by step we achieve. Sometimes the progress is gradual and not too noticeable. At other times a great discovery—bursting upon our everyday life—comes with the realization that here is another great step in human society.

Part of the struggle for significance and meaning in living has been rugged. And the struggle still goes on. Greater significance to life for the individual has come as changes in the mode of life have come. Each stage, preceded by another great step, has served a distinct purpose in life.

Let us briefly survey some of these steps. Perhaps then we can more easily grasp the significance of a recent great step.

Corporate Personality

The Bible gives a record of the development of man which is probably generally true of the sociological development of mankind. The social fabric was everything, and the individual strands were not too obvious.

The primitive mind regarded the social group—family, clan, tribe—as the dominant fact. To this group the individual belonged, from it he came, and apart from it he had no standing. As Harry Emerson Fosdick reminds us, "The center of worth lay not in persons, who conferred worth on the group, but in the group, which gave to persons any significance they might possess." (*A Guide to Understanding the Bible,* Harper & Brothers, $3.50.)

Today we speak about developing a social consciousness. But mankind's early eras were dominated by a social consciousness that is hard for us to imagine. The tribe was all. The individual was submerged in the social group, and this fact has been referred to as "corporate personality." The individual shared in the experiences and interests of his tribe, but it was the tribe that corporately planned, and made its mark in the world.

Social life in early Israel had its focal point in the patriarchal family. Blood-kinship was the cohesive factor in the experience of the family. This was true first in the household, then in the wider circle of clan and tribe.

The stages, then, of development in social living began with the family, went up through clan and tribe; and then to cities, city-states, nations, and in a few instances temporary federations of nations, such as the British Commonwealth.

What of the relation of these stages of social living to the role of the individual in his society? In early group life, culminating in tribal life, vengeance was a tribal obligation. If some member of the tribe was injured by some outside group, every member of the tribe was obligated to take up the feud, and obtain vengeance.

This vengeance was usually directed against the whole family, clan, or tribe of the person who had done the original injury. Or it could be directed against any member of the offending tribe—regardless of how innocent that individual was.

In the early days of Old Testament life, then, individual personality was, in the words of Fosdick, "largely submerged in the social mass. The fact of sin and the assurance of punishment, the sense of wrong and the practise of vengeance" — these were operative forces, but they were not of primary concern to the individual, except as he came under their sway as a of the tribal group.

Group solidarity was nece the desert life of which ther much in those days. As in frontier life, there was a vi for family solidarity. It was an necessity.

Ezekiel's New Doctrine

What lessened this group s in early Hebrew life, and bro the growing importance of t vidual? Part of the social evo that era was responsible.

Passing from a nomadic lif agricultural life, with the entra Canaan, and thus out into Pa commercialized town life pro growing individualism.

When the Hebrews came int tine, they "settled in towns, de private property in land, . . various crafts and businesses . . gradually "broke up into econo unequal classes." This weaker old tribal cohesion, says Fosdi

In this new land, the Hebrew from tribe to city, to city-sta finally to national life. Along w change was the rise of a compl of civilization. But as long as r life existed, traditional ideas o solidarity were bound to persis

Here and there had been glimm of the breakdown of the old i tribal justice. But it was the ex Babylon, which came as a result fall of Jersualem, that hastened *great step*—the new doctrine o vidual responsibility enunciated prophet Ezekiel (18:5-32).

Ezekiel interpreted the Word henceforth the son shall not punishment for the sin of his and the father shall not suffer ment for the guilt of his son. is responsible only for his own

Ezekiel's extreme doctrine o vidual responsibility was anothe step, but it failed to consider social factors. Fosdick makes thi "The consequences of personal g and badness . . . spill over . other persons and into society at

The new doctrine did, howeve the chain of events which fre individual from the tribal conc justice.

The U. N. a Great Step

Coming closer to home, the two recent great steps which illuminate my point. One is the Nations; the other is a princip claimed by Supreme Court Robert H. Jackson.

The United Nations came int ten years ago. Criticized, cond and ridiculed in some quarters,

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s, it has done marvelous things.
n of our news is concerned with
es, fights, and repercussions
miss the steady constructive
hich the United Nations is do-
subsidiary organizations have
an important part of the life
vorld.
mportant that the U.N. include
sity of nations in its roster. It
up to settle the toughest prob-
ong nations, and it would lose
ole point if it included only
nations—well agreed among
ves.
urpose of the U.N. is not to be
ng room tea for sociable people.
riend has pointed out, "It is
o draw the voices of the nations
r, so that some of the world's
s can be restrained, some prob-
lved, some conflicts localized,
than break out in war. There-
resembles sometimes the prize
ng more than a social recep-
."
Americans like quick action on
oblems. Perhaps we have ex-
oo much, too soon with the U.N.
rhaps, too, we may have missed
of the great work which it is
g on.
as it is good for individuals to
steam" from time to time, so is
for nations to do likewise. Hurl-
bal brickbats at one another in
on meeting place is much more
for international life than
atom bombs at one another.
ne delegates get fed up and walk
meeting, let them do that. They
turn. If they feel so strongly
ne place that they walk out, then
ill feel the importance of the
much that they will come back.
ge part of the criticism and ill-
suggestions about the U.N.
ne from people who have for-

gotten the main purpose of the body. We need the recalcitrant nations in this organization. They need to be put under some semblance of responsibility in an international sense, in order that all nations might better resolve their problems. The U.N. is the last ditch verbal outbreak of nations on the verge of war.

The U.S. Senate is composed of representatives from each of our forty-eight states. They are not always friendly to one another, but they talk it out, and come to some conclusions which represent a resolving of their problems and difficulties.

We live in a world where each real victory comes at a cost. There is no harvest without labor. There is no ideal realized without the patience, labor, and courage of the long climb.

In its short existence, the U.N. has accomplished a lot for humanity. Much more has been accomplished than the average reader of our newspaper headlines would believe. Because it holds promise of a better world, I am in favor of continued participation in the U.N., though revisions may be necessary to make it a stronger instrument of world order.

New Law of War

Another great step in human progress in our generation is the principle enunciated by the late Justice Jackson. As Chief of Counsel for the U.S. at the 1945 trial of Nazi War Criminals at Nürnberg, Jackson plunged into a study of the confused mass of international law and out of that study proposed a fresh theory of international law. It has been described as revolutionizing the law of war and peace.

What was the theory proposed by Jackson? It is this: the time has come to create the precedent of punishing individuals for the crime of planning and conducting aggressive warfare. "No longer," he said, "may the head of the state consider himself outside the law, and impose inhuman acts on the peoples of the world."

Jackson proposed a new stage in human relations, one that would take us away from the old tribal theory of retribution in our international relations. It is to make the theory of individual responsibility as binding on heads of states as it is in any other walk of life.

What can be the significance of these two recent great steps in human progress?

Human society began with the idea and practice of tribal responsibility. The individual had no worth or significance apart from the tribe.

Then came the extreme theory of individual responsibility as proposed by Ezekiel. It overlooked some things, but it was a step in the right direction. Jesus and generations of his followers have made much of the responsibility of the individual.

But sometimes individuals have set themselves up irrespective of social obligation. Now we need a renewed sense of group responsibility, along with the well-developed and practiced sense of the worth of the individual.

The U.N. is an attempt to move out in another great step of progress in the field of international group life. Our scientific endeavors have made us neighbors. Modern forms of communication and transportation have shrunk our world. It is now up to our religious and sociological forces to bring us into a greater realization of the oneness of humanity under God.

Jackson's theory is an attempt to bring to justice those who foment wars and those who cause undue cruelty and suffering. No longer will they be able to hide behind the higher plane of national prestige and honor.

These two recent steps in human progress hold much hope for the future.

We need not be too disturbed about the criticism leveled at the U.N. when we remember the difficult time our own U.S. constitution had in being composed and ratified by the original states of our nation. Rhode Island would not even send a representative to the convention which drafted the constitution. They did not approve it for nearly three years. Every great step in social progress comes slowly and at a cost.

We can expect much from the U.N. But still there is the problem of individuals who form public opinion. We need to go on convincing and winning them to Christian ideals.

Opportunity in a Crisis

Charles S. Braden, American historian of religions, has said, "Despite the fact that the good news of the Christian Church is believed by us to be superior to the Communistic gospel, the hungry and impoverished peoples of the world are not so easily persuaded. In this crisis, . . . the opportunity of its existence confronts the Christian movement, but the seizing of this opportunity will take the best thought and the most complete effort by the Christian leaders to make the gospel relevant to these peoples. Unless this is done, . . . Communism must be expected to continue winning the peoples of Asia." (*The Iliff Reporter*, Sept., 1954)

This is a challenge to our Christian loyalty, if we believe that, as Christians, we have a mission.

ADVENT PREACHING

Ideas for preaching and worship in Advent, Season of Expectancy, November 27 through December 24

(NOTE: *Suggestions for Thanksgiving Sunday—November 20—are given on page 33.*)

ADVENT ON the Christian calendar brings one of the two most fruitful periods for the preacher's pulpit ministry during the year. If he has planned his preaching program for the year in advance, he will have looked to these four Sundays as presenting rich opportunities for examining with his congregation the eternal purposes of God as they come to fruition in the Bethlehem manger.[1]

Persons are uniquely susceptible to the "good news" during these weeks. More of them are present in the services. Most of them are as warmly interested in the Gospel as they ever will be throughout the year.

The preacher dares not miss the opportunity to fulfil his mission as a spokesman for the God of Jesus who loved the world so much that he sent his only Son to be its savior. John 3:16 should receive more than mere quotation during these weeks.

While there may be differences of opinion as to the use of Christmas carols throughout this period, one congregation sings carols each Sunday during Advent. Carefully selected and grouped, the carols bring a rich reminder of the season.

This is not to mention the love of carol singing which it has engendered, or the introduction to some little-known but lovely Christian hymns to be found in *The Methodist Hymnal.* By holding repetition to a minimum, a congregation can sing the entire group of carols in the hymnal during the Advent services.

The singing of three carols by a congregational choir immediately prior to the sermon can set a responsive spirit for the Christmas good news.

Journey Into Christmas

November 27, Advent Sunday. Isaiah 35 or John 4:34-38. Suggested hymns: 84, "Come, Thou long-expected Jesus"; 113, "We would see Jesus"; 83, "O come, O come, Immanuel."

There will be many who will greet the minister after the service on Advent Sunday with, "Didn't realize it is nearly Christmas, time gets by so fast!" But the businessman on the street has already been clocking the number of shopping days left.

The traditional Thanksgiving Day "Christmas Parades," which blandly announce the toys and whatnots available to the Christmas buyer, will have already blatantly proclaimed the nearness of Christmas. It is up to the preacher to put the journey into Christmas into its proper perspective for the worshiper.

One could hardly hear the thirty-fifth chapter o prophecy read on this Sunday without the realiza again of what the coming of Christ into the w meant. Here were prophetic words concerning the belongs to those who share the pilgrimage to Beth

One development of the theme might be to con gifts that come into the lives of those who walk *Way.* Isaiah suggested that *strength* shall make feeble and *God's presence* shall cast out all fear the promise that God has come to earth to dwe men. Their power cannot be measured in terms faith, for it is God's power released in human pe

Isaiah points to the *vision* that belongs to the pioneer: eyes opened to the beauties and wonder in His world, ears unstopped that the voice of G speak its matchless worth to man's heart, the thir soul quenched by the water of life. All this the jou sees in the Christmas vision and promise.

Finally, the *joy* of redemption will bring gladn the heart of the faithful who journey with the Mast the sacred way of Christian fellowship.

Here, indeed, is good news on the Sunday that the coming of God into human life. Here is the dynamic, the religious insight of faith, and the God's love, revealed at the very outset of the C season. Here is no need for tinsel and trimming is the news of *God with us.*

The Stars Still Shine

December 4, Second Sunday in Advent. Isaiah or Luke 20:9-18. Suggested hymns: 85, "Hail, to th Anointed"; 90, "As with gladness men of old"; 98, a song in the air!"

A visit to the Adler Planetarium in Grant Park, is to see the heavens in all their glory on a sky r man. In the center of the main room, which is 7 diameter, is the planetarium instrument, one of t intricate machines designed by the mind of man. this machine the various stellar formations are rep on the ceiling arc of the room, permitting viewers an astronomical day in about an hour and a half.

How many of those viewers seldom if ever see heavens in all their God-given glory! Advent is to remind ourselves that the stars still shine in God

The relationship to the Christmas story is obvio to the most casual reader. The wise men thought significant enough to make a pilgrimage to Bethle the star gave promise of the birth of a King.

Their experience suggests three simple facts: t the star, they followed the star, and they worsh Christ child as King. The prayer of hymn 90 is, th today behold "the guiding star," we may "evermo to Thee."

This theme could also be developed by using 2:10, *When they saw the star, they rejoiced exc with great joy. . . .* As the wise men were assure continuation of the star's guidance, so today when

[1] See *The Interpreter's Bible* for helpful interpretations and suggestions for use of the biblical resources found in the lectionary of the Book of Worship. *The Gospel According to Luke* by Ernest F. Tittle (Harper & Brothers, $3.75) will also prove helpful. For material on Jesus' revelation of God, see J. B. Phillips' *When God Was Man* (Abingdon Press, $1.00). For illustrative material, see: *The World's Greatest Christmas Stories,* edited by Eric Posselt (Prentice-Hall, $5.00), *Precious Jeopardy* (Grosset & Dunlap, $1.49), a Christmas story by Lloyd C. Douglas; *The Faith of the Little Shepherd* by Grace Adele Catherwood (Grosset & Dunlap, o. p.); and *Harper's Bible Dictionary,* compiled by J. Lane and Madeleine S. Miller (Harper & Brothers, $7.95).

darkness, we need the assurance of Christmas that s still shine in God's sky.

is the star of God's existence and power, the living of which we are assured by the coming of Jesus. s the star of the presence of Christ in human life g to man what God is like. And there is the star in life's possibilities which comes with the farther t belongs to the Christian celebration of Christmas. Catherwood has a pleasant and romantic story in *ith of the Little Shepherd.* She tells of the blind who is healed by Jesus.

maeus had known the Lord would come because the little shepherd boy who had first heard the of the angelic chorus on the eve of Christmas. He duty during the dark because he was blind. Hearing gels sing, he summoned the shepherds, but they n behind when they went to the manger. He sees n the day when his sight is restored, however, and h is redeemed.

tmas Is Inevitable

ember 11, Third Sunday in Advent. Galatians 6:1-ohn 3:11-21. Suggested hymns: 90, "As with gladness f old"; 94, "Love came down at Christmas"; 86, the herald angels sing."

e years ago a widely circulated Christmas card ed a poorly clad but smiling boy from the lower de of New York City. The legend at the bottom of cture purported to be his words, "Nuthin' can stop mas!" That could introduce the idea that there is ing inevitable about the spirit of Christmas. Nothing p it.

y persons, nations, and governments have sought in stamp out the spirit that belongs to Christmas. It spirit of love, the spirit of reconciliation, the spirit erosity. One finds the key to the spirit in John 3:16. se God is the kind of God whom Jesus revealed—, forgiving, loving, redeeming, willing only the good children—then Christmas with its spirit of love and and good will is inevitable in God's world.

responsibility is to catch the Christmas spirit in ristian reality and begin to make possible the reali-of the kingdom of God here on earth among all men d will and peace. Thus the challenge of Christmas is inevitable.

Word of God in Living Language

ember 11, Universal Bible Sunday. Psalms 119: or 2 Timothy 3:16-17. Suggested hymns: 386, "O of God Incarnate"; 388, "A glory gilds the sacred 387, "Break Thou the bread of life"; 110, "Good ian men, rejoice."

highly appropriate that the traditional recognition place of the Bible in Christian life and thought come during the Advent season. John assures us *the Word became flesh and dwelt among*" men. We ink of that figure also in terms of the Word of God living language of the modern versions of the Scrip-

Revised Standard Version is standard equipment liberal pulpit, as indeed are J. B. Phillips' two es of New Testament translation (Macmillan Co.: *ospels,* $2.75; *Letters to Young Churches: A Trans- of the New Testament Epistles,* $2.75). And one ains the King James Version for use in some of the ful passages such as the Christmas story.

obligation to our congregations as preachers is to hem answer the questions that plague them today the Bible: "How shall I read the Bible?" "How shall I know and understand the Bible?" "How am I to regard its authority and judge its relevance?"

We can hold up the Bible to their view and suggest that through it man gains enlightened knowledge, eternal perspective, and encouraging hope. This should be done always with the purpose explained in John 20:31, . . . *these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.*

Every preacher will want to order the free materials for this Sunday from the nearest office of the American Bible Society.

Corollaries of Christmas

December 18, Fourth Sunday in Advent. Isaiah 52:7-10 or Luke 4:16-22. Suggested hymns: 87, "Angels, from the realms of glory"; 89, "Joy to the world!" 97, "The first Noel."

On Christmas Day, 1944, Martin Niemoeller was permitted to conduct religious services for some of his fellow prisoners in Dachau Prison. He used as his text Matthew 1:23, ". . . *and his name shall be called Emmanu-el" (which means, God with us).* He pointed out to them that they were not alone in their sufferings and imprisonment, that God was with them to save them from their sins, to comfort and uphold them in persecution and torture, and to keep their hope alive.

The doctrine of the Incarnation gives us the secret of Christmas. Here is a doctrine about Jesus Christ—that in him humanity and divinity are united. Here is a doctrine about God—that He is Christlike, that to know Christ is to know God. Here is a doctrine about man—that one who knows Christ has lighted the spark of divinity in the human heart and is on the way toward perfecting the divine-human combination so uniquely combined in Jesus. These ideas expressed by Phillips Brooks offer a good framework for a sermon.

One can also build his thoughts around the facts that naturally follow for the Christian as he contemplates the miracle of Christmas. Here are some corollaries of Christmas. If the Christmas message is true that God is with us in Christ, then it makes possible fellowship with God. Christmas assures us of the nearness of God. God for the Christian is a power *in* man, not a power *over* man. It makes the Christian way of life natural.

Christmas emphasizes that the advent of God into human personality takes place with miraculous simplicity. The Christian is God's true man. Christmas enforces reverence for human personality. This emphasis is at the heart of the message of Jesus. Christmas shows us humanity and divinity united in Jesus.

A final corollary about Christmas is that it saves us from despair about humanity. Christmas implies that the perfect life achieved by Jesus is a potential for every person. It tells us that we can receive and contain God, in spite of man's ungodliness. With God there is always hope for the world. In the words of the dying John Wesley, "The best of all is—God is with us."

Christmas Everywhere Tonight

December 24, Christmas Eve. Luke 2:1-20. Suggested hymns: 96, "O come, all ye faithful"; 100, "O little town of Bethlehem"; 106, "Silent night, holy night"; 109, "What Child is this . . .?"

There is no reason why Protestant churches cannot establish a Christmas Eve tradition similar to that of our Roman Catholic friends. Midnight Mass on Christmas Eve

(*Continued on page 33*)

Sex Knowledge Inventories And Their Value in Counseling

In less than five years, the Sex Knowledge inventory has proved its worth as an aid in premarital counseling. Here are some results of its wide use.

By RUSSELL L. DICKS

IN THE September, 1950, issue of this magazine (p. 22), I presented an article on a marital counseling tool called the *Sex Knowledge Inventory,* developed by Gelolo McHugh of Duke University.

I urged that pastors use this valuable tool for premarital and marriage counseling, as I believed it would be of great help to them in an area of work that is filled with hazards.

Recently I had occasion to review the estimate of McHugh's tests given five years ago. It occurred to me that there should be a second report, a check-up on the degree to which those earlier predictions were justified and a report to readers of THE PASTOR on the uses to which the Sex Knowledge Inventory has been put.

I also felt that McHugh would be ready by now to tell us something of his research and about the need for sex education by the minister at the time of the premarital interviews.

Predictions Seem Justified

McHugh readily agreed to join me in this report and while his investigation into conditions in sex education is not completed, some first findings indicate that those early claims for the Sex Knowledge Inventory as a useful marital counseling tool, particularly a premarital counseling instrument, were justified.

McHugh made available to me his correspondence and pointed out interesting trends in the data he has collected, all of which strongly indicates that the minister should seriously concern himself with helping a couple to understand the constructive meanings and uses of sex.

McHugh has received hundreds of letters of thanks and praise for his work from ministers of all denominations and from other professional groups interested in sex education. Only two letters of complaint have been received and there is no instance of objection to his research program in which many churches and schools are co-operating.

This is strong indication that the American public is both ready and anxious to receive the kind of help with sex education which the Sex Knowledge Inventories can provide; that is, help through objective counseling and teaching which these materials enable ministers and other trained counselors to supply.

Since September, 1950, when the inventories were first available to marriage counselors, introductory sets of enough material to counsel six couples each have been bought by nearly five thousand ministers. More than two-thirds of this group are using the inventories in their counseling.

Over one hundred thousand of the answer sheets have been used and many ministers contribute regularly to the research group of tests already returned from over fifteen thousand subjects. McHugh is tabulating and studying these data for a comprehensive report on sex education which he hopes to have ready for publication within two years.

The Sex Knowledge Invent
been widely adopted by chaplai
branches of the armed service.
use in marriage and other co
three hundred colleges and
mately fifteen hundred doctors
for couples who request co
when they come in for the pr
physical examination.

In looking over McHugh's ta
of data, I have his permission
here a brief report on some as
the sex knowledge and attitud
group of one thousand coupl
took the inventory in premarita
seling. I have chosen to report
group for three reasons:

1. The data are from a samp
one age level and one educationa
2. The data are from young
who welcomed premarital coun
3. The data from this grou
completely assembled and hav
carefully checked by McHugh.

This group is *not* a represe
sampling of the population at la
it is highly selected in educatio
an average of fourteen years in
(through second year of colleg
both the men and the women. Th
must be kept in mind throughou
report lest some of us become u
optimistic and fail to recogniz
need to continue the fight against s
fear, and ignorance in sexual m

Many of the men and women i
group were college graduates.
average age of the men was twent
years and that of the women t
years. These are the ages when
men and women in America ar
proaching marriage.

At this time of life, it is adv
for young people to have ac
knowledge of sex. Let us see, ho
what were some of the truths
sex which these highly selected
men and women still needed to
in premarital counseling, and
some of their beliefs were.

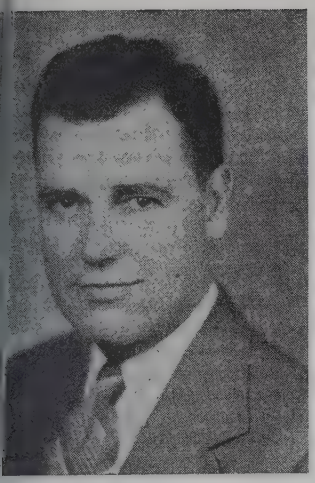
Inhibiting Ideas

Among the inhibiting ideas re
we find that 11 per cent of the
in this group considered that
should agree to have sex re
whenever her husband desires;
per cent of the men agreed tha
is the wife's duty.

A swing around to the newe
still erroneous attitude is repre
by another group of 8 per c
women and 14 per cent of me
believed that intercourse should
place *only* when the wife wished

We can see, in other words,
total of 38 per cent of these
educated men and women lac
mature understanding of the m
and uses of sex. They were ab

Russell L. Dicks, editor of Religion and Health, *is associate professor of Pastoral Care at Duke University Divinity School, Durham, N. C., and author of* Pastoral Work and Personal Counseling *(Macmillan Co., 1949).*



narriage with ideas of sexual
rifice or of selfish demand for
tion.
were unaware of the view held
t marriage experts and many
in the Protestant churches that
sfaction of sex needs in a happy
e is an exchange of love and
n in which both partners are to
y. When love is present there is
l for suffering as a virtue.
nteresting to note that one man
y hundred believed that sex de-
a woman is abnormal. One other
a hundred reported just prior
marriage that he thought sex
s should take place only when
is wanted.
e were many differences of
about *menstruation* and much
ce as to the meaning of this
n. The biggest disagreement be-
the men and women was over
estion of whether menstruation
be interpreted as an illness.
rary to competent medical and
ogical opinions, 32 per cent of
men thought that a woman hav-
eriod is entitled to call herself
enty-two per cent of the men
l that she definitely is ill. Many
get into their first marital
over differing ideas of this sort.
fining menstruation 8 per cent
women and 9 per cent of the
pported the ancient belief that
clearing the body of impure
The implications of such a be-
strongly toward the presence
nstructive sex attitudes, for they
aking of this necessary biological
n as an unclean or detrimental

in a hundred of both men and
thought of menstruation as na-
way of reducing sex desire in
Five per cent of the women
per cent of the men held that
so menstruate!

Twenty-five per cent of the women and more than one in every seven men indicated that they believed the nocturnal emission of the male to be "a periodic discharge similar to female menstruation."

Even among our college trained young people some interesting fallacies still persist that can cause a couple to stop trying to work out a satisfactory sexual adjustment. In the opinion of 22 per cent of the women and 18 per cent of the men in this group, for an example, differences in size of sex organs often are the cause of sex troubles in marriage.

Some of these men and women thought that almost all unsatisfactory sex relations stem from this cause. This is a false belief that can contribute to marriage breakdown because the couple do not realize that the real cause of their failure to achieve sex happiness is much more likely to be in the wife's attitude toward sex or the husband's failure to understand her needs for warmth and affection before sex relations take place.

Perhaps the most important finding from this study of a thousand couples has to do with the views these people hold about *masturbation*. The inventory reveals that extreme beliefs have *not* been displaced by more realistic attitudes even in the college trained young people of today.

No less than 21 per cent of the women and 15 per cent of the men believed that masturbation affects one's ability to become a parent. With these ideas so prevalent and with the amount of guilt they can generate, it is not at all strange that we have trouble in getting our childless couples to come to fertility clinics in time for something to be done about their failure to achieve conception.

Many are reluctant to admit that they have masturbated and some are afraid of condemnation for this behavior by the clinician.

Twelve per cent of both the men and women in this group believed that masturbation has a harmful effect on intelligence with six women and four men in every hundred convinced that masturbation will cause a nervous breakdown. These beliefs persist in spite of mental hygiene classes taken at high school and college levels.

In checking on erroneous beliefs concerning masturbation by way of another question, it is possible to show that about 25 per cent of both the men and the women studied here were of the opinion that masturbation in any amount is physically harmful.

Another area in which fallacies still abound in spite of modern education is in what these young men and women believed concerning the menopause. No less than 30 per cent of the men and 20 per cent of the women, 50 per cent of the total group, considered that sex relations after the woman's change of life are dangerous or unpleasant.

Only about a fourth of both men and women checked what experts judge to be the best answer to this question—that the woman's sex desire and capacity after menopause usually is about the same as before or even increases a little in some cases.

Thinking about these young couples who are yet to be married, one may say that menopause is far off and unimportant, but what about the lifetime attitudes that would be present, if no one removed them, to hamper marital happiness when that time of life *does* come for the wife?

What of the Others?

When we look over these data it is possible to see that accurate scientific knowledge has dispelled some of the fantastic ideas of the past for many of our best educated young people, but the findings indicate that there is still much to be done.

If there are wrong ideas current among the best educated and if a significant number of these hold beliefs about sex that belong to the realm of hobgoblins and witches, what about our young couples who have not been so fortunate in opportunities to go to school?

What about the children of these people we ministers allow ourselves to marry without giving any help toward their initial and continued sexual adjustment? Is the blessing to their union which we give for the church truly a blessing if we neglect them in ways that will cause their unhappiness and maladjustment?

Other data that McHugh has and is compiling clearly show that sexual ignorance, inhibiting ideas, and superstitious beliefs rapidly increase in prevalence as we move down the scale toward the median of ninth grade education for our country as a whole.

There has never been a question in my mind about the desire on the part of ministers to be helpful in their contact with young people. It is rather a question of knowing how to help or where the areas of need lie.

We are concerned about the increase of marital failure, about the increase of alcoholism, about the breakdown of emotional health in general, all of which are symptoms of deeper need. While our information is fragmentary we can see on the basis of early studies the significant value of the Sex Knowledge Inventory in premarital and marriage counseling.

Counselor's Workshop

Should Jim and Lois marry immediately, or should Lois go to a "home" and offer her baby for adoption? This is the question put to the pastor in this case.

Child Out of Wedlock

THE BOY'S parents came to the pastor. Their son, eighteen (and graduating from high school in a few months), was the father-to-be of a child by a girl in the eleventh grade. He (Jim) is Protestant, she is Catholic.

Jim's father is a former Catholic who supports no church in any way now. Jim's mother is active in a Protestant church. Jim himself is not—seldom attends worship. I have tried both indirect and direct conversation with the father about church, with no luck.

Mr. B. We have had a tragedy in our family. . . . I think you know Jim has been going with Lois and now he has gotten her into trouble.

Pastor. I'm sorry.

Mrs. B. And we've tried to think it out, what to do. The K's (her parents) were over last night—here they'd just found it out, and had thought about it a whole day, and then came on us cold. They think the kids should be married right away. Mrs. K. said if she had done something like that, she couldn't sleep nights. But we're not at all sure they should be married.

Mr. B. Well, he's eighteen and she's sixteen and they're still young, just kids. I mean they've been sheltered all their lives, never away from home at all, not at all. For some in other families, it might be all right, but . . . and here they want them to get married with a family. We weren't sure that was right. And we thought maybe you'd have some advice. (*He breaks down and wipes his eyes.*)

Pastor. Have you talked with both Jim and Lois?

Mrs. B. Not Lois. She's probably talked with her parents. But they *know* they should be married right away. And they said, "Well, and if it doesn't work out, then something could be done afterwards." But I don't think so, I think it should be figured out *now*.

Pastor. What does Jim think?

Mr. B. Well, of course, he thinks he should marry her and stay with her for at least a year before he has to go into the service. But he doesn't realize what it means. He went to bed and slept sound. . . . Oh, I suppose we could support them. I'd have to sign everything for him. But we've got our own bills to pay.

Mrs. B. I think the kids are young enough—you know how kids bounce back from these things. . . . The doctor (*medical*) said something about letting the child out for adoption. I don't think he would have if he didn't think it best. We're going to talk with him. (*Pause*) You know, we hope we're not just being selfish and not thinking of *their* welfare first. . . .

Pastor. Lois' parents seem to think there is stigma attached to it. How does Jim feel about it?

Mrs. B. He only said they should be married, that was what they wanted to do.

Pastor. You're planning to talk with Lois and Jim?

Mrs. B. Yes, this afternoon. With all of them, again. You know, it's such an emotional situation.

Pastor. Perhaps it would be better if the kids weren't there until you'd ironed . . . until you calmed down and could present the issue to them better.

Mr. B. Yes, yes, that probably would be better. I think we'll do that. Well, thanks, pastor. (*They left.*)

About ten days later I saw Jim downtown and stopped him. I had seen none of the family between times. I asked about it.

Pastor. I wanted to ask what you and Lois had decided to do. (*He was ill at ease.*)

Jim. Well, I guess there's nothing to do but go ahead and finish school. (*He talked for some time about his hopes to go to National Guard training school in a few months, then finish his two years in the service, then he didn't know what next.*) You walking this way?

Pastor. No, I just wanted to see you. (*We stopped.*) What is Lois going to do?

Jim. I guess she's going to go to a "home" in the city, then finish her last year of school . . . and the baby will be adopted.

Pastor. I believe they will help her a good deal there—to adjust to things. She'll need a lot of help. You know, it's not easy for one with normal mother's feelings to let her ch for adoption. She'll need all the standing you can give her. (*He unhappy when I said this. We shortly.*)

About a week later I saw his in the hospital where she was s from virus pneumonia. I told he talk with Jim.

Mrs. B. Oh, you did talk with

Pastor. Yes, I'd wanted to. I'r I didn't find you at home eith I called, too. Jim told me ab hopes to go to school. He felt ba it, I could tell, more by the v looked than by what he said.

Mrs. B. Well, Lois' parents with their priest and he referre to a couple of others. They visit homes in the city, and now they with us about letting the baby adoption and going slow on m plans. (*She sighed unhappily.*)

Pastor. I think a good deal o You know, these things generally happen to the kids called "bad.

Mrs. B. Yes, that's true. You he's really just a kid. I have to t to wash his neck. But he does grown-up to others. Just a year for both of them, maybe, and it have been all right.

(*We talked a bit. She mentione one of the workers at the home th Jim should be reminded of his re sibility for all this, and said,* thought maybe you could speak him sometime. . . .")

Pastor. I think Jim does fe (*Shortly after I left.*)

Pastor's Comments

I wished I had let Jim know definitely than I recall doing, tha not condemn him. All through th especially during the first conver I was not at all decided in m mind what was best to do. I mus seemed to agree with the parents I really did not.

I have no record of the welfare being mentioned as a source of but I am quite sure it was. I don't how to follow up on this. I want t the boy somehow.

Evaluation by

DAVID D. EITZEN

HERE is a contemporary vers a poignant entry in the diary prophet Ezekiel, *So the Spirit . .*

David D. Eitzen is professor o sonality and Religion at the Uni of Southern California School ligion.

. *to them of the captivity at*
b, that dwelt by the river of
(see Psalm 137), *and I* [*was*]
hed (overwhelmed) . . . [*for*]
days (K.J.V.).

empathy is "the key to the
ling process" was Rollo May's
contention in 1939.

EITZEN

"I am sorry!" are this pastor's first words to a father and mother who sat broken-spirited by the Babylonian waters of defeat in marriage and family life.

It must be noted that the difference between sentimental sympathy and
ive empathy is that of a razor's
The former leads to the morass
-pity; the latter to creative action.
chotherapy is a dream of redemp-
rom the spiral of self-defeat. Re-
ion is predicated on faith, objec-
ppraisal, courageous action.

pastor in this instance gently
uces objectivity into a tornado of
tivity by asking questions—brief,
rating, pertinent, and clarifying
Everyone of them is with respect
tion." "What has been done?"
vement which is tilted toward a
eyond present status but always
ms of the here-and-now is an
ience of emanicaption from feel-
f panic and helplessness.

minister's faith and vigorous,
h sensitive, involvement awakens
eleases insight and positive con-
n in the mother who suggests, "I
it should be figured out *now*."
organization of personality is of
ssence of health and "becoming."

es Hope in Parents

parents before him needed his
lent and competent administering
rst-aid" treatment. He did this in
of questions which resurrected
em hope and eagerness to invest
selves.

might have used the questioning,
ver, as grist for a neat, self-
ying sermon of advice. Instead of
ng to this temptation, he asks
er question which introduces the
ts to the saving satisfaction of an
ing concern, "What does *Jim*
?"

e wishes that the minister had
ized the parents to Jim's probable
g of insecurity, conflict, confusion,
ness, and guilt instead of merely
he "thinks."

reading further to the minister's
response we note that he repeats
quiry about Jim, but this time he substitutes the word "feel" for the word "think." This is to probe for how Jim *thinketh in his heart.*

The total report leaves me with the impression that here is a minister who bows in profound humility before the sanctity of a sinning personality; who assumes that feelings determine behavior before one can formulate a rationale for it, and that when feelings are piled up, they push one's thinking across the channels of logic.

But ours is a culture of rationalism. Ministers are expected to "save" their "sheep" by historical information and logical correctness of thinking. Though this minister is clinically oriented, his speech discloses his logico-moralistic heritage.

The Only Condition

The minister's "accent" is joltingly heavy in the one paragraph when he advises the two pairs of parents to decide upon the solving of the dilemma before they meet with Jim and Lois. I'm surprised some cock didn't crow! Perhaps the minister heard such warnings, for he subsequently deals most sensitively with Jim.

Isn't it true that God's redeeming answer to this emotional impasse is ultimately to be found *only* in the hearts of Lois and Jim? Is their relationship one of valid love—the *only* condition which enables the church to sanctify their relationship? Can parents decide this?

In many ways one's sympathies surround the child-mother, Lois, though the report reveals almost nothing about her attitudes. Her being Catholic, moreover, may preclude this minister's ability to be of help.

There are indications, however, that Jim is "standing in the need of prayer." My salute to the minister's Gethsemane anguish, "I want to help the boy somehow!"

The father's report that "Jim went to bed and slept sound" and his "cool" rationale for future plans when he talked with the minister (which he couldn't avoid)—it all makes one feel uneasy.

These reactions could be natural attempts to handle his embarrassment; they could be ways to avoid facing feelings of immaturity and inadequacy; they could be symptoms of hostility under pressure.

Rebellion may be an antecedent attitude to his extralegal relationship with Lois. If so, it is especially pathetic!

To the degree that this is the case, it will be very difficult to win Jim's trust sufficiently to help him face his defensiveness. But Jim's creative tomorrow lies on yonder side of this hill.

Evaluation by

WAYNE E. OATES

THIS case situation demonstrates both general and specific issues in pastoral counseling.

In the first place, the pastor's remarks about the church affiliation and attendance of the people involved illustrate the fact that a pastor's counseling takes place in the context of "how-the-people-and-the-pastor-feel-about-going-to-church-or-not-having-gone-to-church."

OATES

I hyphenate the phrase because the words are tied together with the underlying problem of acceptance or rejection tacitly at work in the interpersonal relationship between the pastor and his counselees.

Even when he does not have an attitude of rejection toward or a feeling of having been personally rejected by people who do not come to church as they should, the people themselves project their own feeling of guilt upon him and read it back as his rejection of them.

In the second place, this case indicates some general tactical procedures in dealing with such a problem in which a pastor is somewhat nonplused for the lack of both specific information and time for consideration of the whole situation.

Needed Second Interview

I think the pastor could have listened very carefully to the father and mother, given assurances of his friendship, confidence, and understanding, and asked for a measure of time for consideration and a second interview with them.

He could have asked for the privilege of communicating with the doctor in the situation. He could have encouraged the parents to suggest to the son that he go to see the pastor. If he could have gotten the son to come to see him, it would have been better than simply "catching him as catch can"

Wayne E. Oates is professor of Psychology of Religion and Pastoral Care in Southern Baptist Theological Seminary, and author of Religious Factors in Mental Illness, *Association Press, 1955.*

on the street to discuss such a deep and important matter.

In the interval between the first and second interview with the parents, the pastor had time and opportunity for consultation with other professional people in the community, such as the doctor and welfare workers.

He could do some research on his own by reading. If he has a copy of Ernest R. and Catherine Groves' *Dynamic Mental Hygiene* (Stackpole Sons, o.p.), he will find help on this as well as many other specialized problems in marriage and family counseling.

If he wants to be prepared for dealing with the problem of premarital pregnancies throughout his ministry, he should read the definitive work on the subject, by Leontine Young, *Out of Wedlock* (McGraw-Hill Book Company, $4.00).

The U. S. Children's Bureau has several publications. One is written by Maud Morlock and Hilary Campbell, *Maternity Homes for Unmarried Mothers*, Publication 309, 94 pages, 20 cents. Many of these materials would be available to the pastor, if not in his public library or a nearby university library, from the State Board of Health or the State Department of Mental Health.

But the important thing for a pastor to note here is that he is dealing with a social case-work problem and not merely with the need for insight-release counseling on the part of an individual in which purely non-directive procedures would be indicated.

The parents have come for specific guidance and the pastor cannot cover his ignorance of accrued social experience with unmarried mothers and fathers by being non-directive. He needs to have specific information here.

The relationship ties that bound this pastor to the persons involved were very weak if not non-existent (as in the case of the pregnant girl). He was handicapped in that he did not have access to the whole situation.

He further handicapped himself by not bringing the situation under control. He could have appealed for a second interview; or suggested that the parents urge Jim to come to see him. He could have also developed a pattern of follow-up that would strengthen the emotional bonds between him and the three Protestant persons involved—the mother, the father, and the son.

Social case-work help was indicated in the specific problems of the boy and the girl. Maternity homes for unwed mothers usually have trained social workers who, like Leontine Young, have spent their professional training and working years dealing with the needs of these persons.

The Salvation Army has done more than most religious groups to understand, interpret, and deal with the unmarried mother. This girl, being Catholic, was probably cared for by a Catholic agency. Dare I suggest that the pastor could have conferred with the priest?

The pastor's relationship rather played out or "trailed off" without any religious discovery on anyone's part.

A ray of light peeps through in the mother's statement that she has to tell her son to wash his neck, and suggests some of the research that premarital pregnancies are related to the problem of parental overprotection which produces irresponsibility and insensitivity to reality-threats.

Idea Forum

The Play's the Thing

By ROBERT W. MOON

"THE PLAY'S the thing" that made a series of Sunday night programs successful beyond our expectations.

For four Sunday evenings we had an average of approximately 300 people present for a program that began at 5:30 P.M. with a potluck smorgasbord supper. After supper and singing the children participated in Christmas craft projects under the leadership of our young adult group. Those of junior high and high school age went to their respective groups.

The adults stayed in the social hall for a discussion of family problems that was stimulated by a one-act play. We used dramatic sketches which have been produced for this purpose by the American Theatre Wing Community Plays.

This group has produced a number of effective plays dealing with family situations. We used four of them, written by Nora Stirling.

Random Target is the story of an eleven-year-old boy who expresses his anger and hostility toward his parents by bullying a neighbor's boy. The younger boy's mother helps the other parents to appreciate the fact that feelings of anger and hostility need to be expressed and accepted. If such expression is not acceptable in his home, the boy will find "random targets" outside the home.

And You Never Know is a humorous and helpful presentation of the arising from a twelve-year-old' ousy toward her younger sis minor tragedy in the home brea crust so that mother, fathe daughter are able to get their f out into the open for the first ti

Scattered Showers gives the mothers of three preschool chil chance to demonstrate how thre ferent methods of discipline can One was the voice of John Calvi was the voice of "a book" an other was the voice of mature e ence.

High Pressure Area opens the to two homes where sixteen-ye girls are tempted by a glam sounding date with men they d know. The dramatic quality o sketch lasts to the final page honesty and understanding win deceit and ignorance. The influe parental attitudes on these teen is a fearful and wonderful thing

There are other plays in this s They reveal a fine combination o matic skill, familiarity with the ten and dynamics of a home, and a understanding of the best metho therapy. Information on them ma secured from the National Associ for Mental Health, 1790 Broadway, York 19, N. Y.

These plays do not require any beyond chairs. We do not even us stage. We cleared a circle on the of our social hall, and the audienc in two rows of chairs around the e circle.

There is an intimacy and an aliv about this type of presentation tha cannot get any other way.

A discussion guide comes with of the plays, but nothing is need get the discussion started. Enthus applause followed each perform then there was a spontaneous outp ing of comments such as "That's cal," or "That's true to life," or did the author know so much our home?"

We quickly broke up into a buzz groups to facilitate particip in the discussion. Some groups asked to evaluate certain chara in the play. Others were given sp quotations to answer. Some were to evaluate how successfully the pa had handled the situation portr Each group then reported the fru their discussion to the whole grou

Our people were genuinely gra for an interesting and helpful seri programs. Even adults who do not children came back each night participated as actively as did the ents. I am confident that many will find these plays a good res for helpful family night programs.

e Church Choir-- here Should It Be Placed?

"The chancel choir has more points in its favor than any other type."

ERVIN C. TIPTON

RALLEL WITH recent trends in urch building has been the de- nent of new concepts of worship. result, we are faced with several ons concerning the place of the n choir.

at shall we do with the choir?" e shall we place it and how?" we have a chancel or a gallery " "Should the choir be in the pt, or in some contemporary all on one side or on some slant?" he early history of the church in ca, four walls and a roof were ered sufficient for worship. Peo- lked during the so-called "pre- ries," and only felt the presence d in the church when the preacher up to preach." But that day is

ay people attend attractive nes, conducive to worship, where can enter alone or with others. g there in silence they can feel a of the divine Presence.

Chancel Arrangement

old method in many of the pul- ntered Protestant churches of the vas to bank the choir up across ck wall of the chancel behind the . This method is rapidly giving o the altar-centered, or divided chancel, arrangement, with the altar holding the center of attention. I prefer to use the term "open chancel" for this arrangement.

The open chancel is in the true Protestant tradition. It is symbolic of our belief that every man is his own priest, and can go straight to the altar and to God without going through some mediator.

Some of the early American churches of Methodism were of this type. Old St. George's Church in Philadelphia—where Francis Asbury preached when he first came to this country—has a center aisle, an open chancel, an altar, and a side pulpit, even a high one of the cathedral type with six steps leading up into it. The choir was formerly in the gallery.

Much may be said about the disadvantages of worship in the pulpit-centered church, as often found in the Akron style where the choir usually has a prominent place. In this arrangement the choir faces the congregation, and the two stare at each other during the service.

First the choir has the center of attention during the singing of the hymns and the anthem. Then the minister becomes the focal point when he makes the announcements and preaches the sermon. One can "get religion," or be devotional in such a setting, though he certainly labors against a handicap. Many do achieve this state, however, in spite of the surroundings.

Sometime ago I experienced personally a few of the handicaps of worship in a pulpit-centered church. This particular one was a rectangular church with no center aisle. It had a centered pulpit, with a cross on the Communion table in front of the pulpit.

The choir was arranged in two rows across the platform behind the minister. The pastor preached a good sermon, but it was only half as effective as it might have been.

Two high-school girls in the front row of the choir whispered to each other all during the sermon. Another

in C. Tipton, of San Rafael, Calif., rved for nearly nine years in the ectural service of the Section of h Extension of the Methodist of Missions. He recently became of Novato Community Method- urch in Novato, Calif., and is r of Devotions By Candlelight *am-Frederick Press, 1955*).

girl got out her dental floss and cleaned her teeth. One of the men in the choir left after the anthem; and another man leaned back, put his head against the wall, and went to sleep.

None of these things would have been so conspicuous in an open chancel arrangement, with a worship center at the rear of the chancel and the choir facing inward instead of toward the congregation.

The rectangular church naturally lends itself to the open chancel more than any other type. From the standpoint of acoustics, sound volume and resonance, it is more scientifically correct than any other. Most of us can still hear the echoes in an Akron style church.

Merits of Chancel Choir

With the choir on either side in an open chancel, facing one quarter way toward the congregation when they stand to sing, the rear wall of the chancel acts as a sounding board and throws the sound out into the nave of the church.

A chancel choir acts very much like the semicircle of a glee club. The tones blend together in the center, and are projected forward by the rear wall of the chancel. In the old method each singer sang straight forward, and the blending was not so perfect.

Voices blend and support each other best if half of the choir members are on one side of the chancel and half on the other.

The organ console should be on the same side of the chancel as the pulpit, and behind it, near the rear wall of the chancel. The choir pews should be between it and the pulpit.

When the minister is leading the worship service from the lectern on the opposite side of the chancel, he can see the organist and she can see him. With mirrors properly placed in the chancel choir, the choir director can see every member of the choir.

Most of the old New England churches had gallery choirs. While some have changed to chancel choirs, others still use the old method. The Roman Catholic Church has long had gallery choirs. Some of the newer Catholic churches do, however, have chancel or transept choirs.

Gallery Choir Popular

Many Protestant churches are putting the choir back into the gallery. In this arrangement the console must also be located in the gallery, especially if it is a long church for there is a time lag in the sound of the music.

With a gallery choir there is a natural tendency on the part of the worshiper to turn around and look—especially if there is a soloist or quartet singing. This is only human.

Another disadvantage in the gallery choir is that members of the choir who sing the anthem but do not wish to stay for the rest of the service, may slip out the back way without anyone knowing it except the minister.

The beauty and majesty of the processional and recessional is also eliminated by the gallery choir. The chancel choir is, on the other hand, a part of the worship service, making the processional a thing of dignity and majesty.

Transept choirs require the same space as the chancel, and thus increase the total cost of the building. They create a handicap in the matter of acoustics that is not always overcome and are often only partially not at all. This may interfere feeling of oneness on the part congregation.

There is a trend in conter church architecture toward the arrangement of placing everyth center. But this creates a s strangeness which the worshipe overcome before he can assume titude of worship.

The chancel choir has more p its favor than any other type.

A well-planned church, desig produce a sense of worship, worship center, art glass windo religious symbols can speak v to a man's soul if he will but reverent attitude and listen.

Liturgical Question Bo

Conducted by R. P. MARSHALL

Positions of Choir And Communion Rail

QUESTION: *A reader from Virginia asks our opinion on the advisability of placing the choir in the balcony, and also whether or not it is permissible to put the communion rail immediately in front of the altar instead of, as commonly placed, between the nave and the chancel.*

ANSWER: 1. The placement of the choir must depend upon a great many factors. Putting it in the balcony solves some problems and creates others. By such arrangement you do away with what the questioner called "the distracting element in the non-musical (and possibly musical) portions of the service," but you run the risk of trouble with your singers, who may object to being hidden from view.

They would be wrong, of course, but the prima donna complex is found in most choirs—as well as in some ministers. But there are many examples of successful use of balcony choirs, and if you can get the consent of the choir, it would be advisable to try the plan.

At least in this situation as described, where you are building a new church for an almost non-existent congregation, you would run into fewer difficulties than if you were trying to change something which had been in use for many years.

2. Methodist usage has tended to place the communion rail, fo called the altar-rail, or "the alt the position of the chancel-scree is, between chancel and nave. B is a matter of habit and of conve

More people can be accomm at a rail which extends acro chancel than at one which only oc the smaller space between chanc sanctuary. (*Sanctuary* is used h its proper architectural sense, place which contains the altar.)

A Methodist church is not bou any strict rules of placement. The munion rail was originally place tween the sanctuary and chan order to make it easier to ser communicants from the altar.

When the Methodists abandon church type building for the m house and placed the communio in front and below the pulpit, logical to put the rail down in also. It would seem, therefore when we move the table to the position in the sanctuary, we also take the rail with it.

Perhaps we should not place too emphasis upon the fact that the s railing will accommodate fewer municants. After all, we are not r a cafeteria for hurried customers

An interesting sidelight on the is found in the fact that in t English churches the persons wh to commune came and knelt open space of the chancel after t vitation and came and went to an the altar in rather informal man

terwoven Communion Ritual

Here is a use of the Communion Ritual which puts the Lord's Supper at the heart of the service.

LEROY M. WHITNEY

N PREVIOUS Communion Sun- days we conducted as much of the ar worship as possible, shortening mewhat, but never having enough for both the usual service and the l of the Lord's Supper. But the which should have been obvious re, presented itself of interweaving ritual with the worship and mak- of it one continuous and complete ice.

ie integrated service worked beau- ly, and we were able to complete the usual time. Our plan was as ws:

ie Organ Prelude (during which the candles were lighted on the , and the choir took its place in choir loft).

ie Invitation to Worship by the ster: "Ye that do truly and ear- ly repent of your sins, and are in and charity with your neighbors, intend to lead a new life, follow- the commandments of God, . . . v near with faith, and take this holy rament to your comfort, humbly essing your sins unto almighty ."[1]

ie Prayer of Confession in unison: nighty God, Father of our Lord is Christ, Maker of all things, Judge ll men, we acknowledge . . . our ifold sins and wickedness which we n time to time . . . have committed thought, word, and deed, against Divine Majesty, provoking most ly Thy wrath and indignation nst us. We do earnestly repent, and heartily sorry for these our mis- gs. The remembrance of them is vous unto us. Have mercy upon us, Merciful Father, for Thy Son, our d Jesus Christ's sake, forgive us hat is past; and grant that we may hereafter . . . please Thee in ness of life, to the honor and glory Thy name, through Jesus Christ our d. Amen."

[1] Slight revisions have been made in the ritual as it appears in *The Methodist Hymnal*, p. 533 ff.

eroy M. Whitney is pastor of the nfield Avenue Methodist Church in nd Rapids, Mich.

Hymn 305, "O gracious Father of mankind" (or another suitable hymn).

The Prayer of Consecration by the minister (standing or kneeling before the Lord's Table).

The Anthem by the Choir (a selection suitable to Communion Sunday).

The Communion Meditation or sermon (somewhat shorter than the regular sermon).

Prayer.

The minister now removes the linen cloth from the Communion Table, the organ playing softly meanwhile. Kneeling before the Table, the minister prays.

The Prayer of Approach to the Lord's Table: "We do not presume to come to this, Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table, but Thou art the same Lord whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of Thy Son Jesus Christ, and to drink His blood, that our sinful souls and bodies may be made clean by His death, and washed by his most precious blood, . . . that we may evermore dwell in Him, and He in us. Amen."

Here the other ministers, if any, are served. Then the officiating minister and his helpers go to the altar rail and kneel to receive the elements just where and as all the other communicants. Still kneeling he gives thanks, saying:

"It is very meet, right, and our bounden duty that we should at all times . . . give thanks unto Thee, . . . Holy Father, Almighty, Everlasting God."

The Sanctus with Preface ("Therefore with angels and archangels . . . .") is sung by the choir. (p. 584)

Instructions for receiving the Communion are given, or printed in the bulletin. The people bring their offering to the altar and leave it after they have communed.

When all have been served, the linen cloths are replaced. If this is done carefully and reverently, the people have a chance to meditate upon order in the Lord's House. Let everything be done *decently and in order.*

Hymn 312, "Come, ye disconsolate" (or another suitable hymn).

The service is concluded with the benediction, the recessional, and the postlude.

The above arrangement was made for a compact service of worship in which the Communion was an essential part, not something tacked on at the end of a regular service. While some omissions in the ritual for the Lord's Supper have been made, the essential parts are included.

Audio-Visual Resources

• Five filmstrips in a series on the United Nations are: *Working Together for Peace, Design for World Living, Pattern for World Prosperity, Better World Neighbors,* and *World of Law and Order.* All are black and white, each having 50 frames. Sale price, $3.50 (each).

• *How About a Date?* is the second in the Methodist Board of Education's Preparation for Marriage Series. It is designed to help senior young people better understand dating. The film is 35mm, in black and white, with 53 frames and a 33⅓ LP record. Sale price, $8.50.

• Leader's Guides for *The Sound of a Stone* may be obtained in reasonable quantities from the Board of Social and Economic Relations, 740 Rush Street, Chicago 11, Ill.

• *It Can Happen Here* is a filmstrip made by and for young adults. It tells how to start new groups, contact and recruit new members, and prepare for evangelistic work. Sale price, $10.00.

• Two sound filmstrips about relief work abroad are *A Matter of Fact* and *The Year That Flowered.* The first is an 80-frame color cartoon (16 minutes) interpreting the "Share Our Surplus" program of the Protestant churches.

The second tells of the interdenominational housing project for refugees in Hong Kong. It is black and white with 83 frames (18 minutes). Sale price, $3.00 (each). Purchase directly from the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y.

• Unless another source is given, these audio-visual aids may be ordered from The Methodist Publishing House.

The Commissions Awaken

When the pastor gave them a chance to think and act on their own, the four commissions of a California church began to function effectively.

By BEN W. DAVIS

IN A RECENT series of subdistrict workshops held throughout our conference, it became evident that many local churches are not realizing the full value of Methodism's commission form of organization.

In some instances it appeared that there was little understanding of either the purpose or the organization of the commissions, and that members of these groups had never been given an opportunity to see the real meaning of their responsibilities.

There were some situations in which it would seem that the minister was reluctant to give the commissions the right to function without restrictive control on his part.

We struggled with this problem in the First Methodist Church of Baldwin Park, California, for four years. Finally I decided to concentrate earnestly on a solution.

In discussion with the lay leader and members of the nominating committee, two simple, yet fundamental, points were accepted by all. First, those who were named on the commissions must have some real interest in the work. Second, they must be given adequate training.

The nominating committee spent considerable time dealing with this problem, and finally decided that every member of the official board should serve on one or another of the commissions. Others in the church who had a special interest or ability were to be challenged to accept such responsibility.

As the commission chairmen are instrumental to the success of the plan, the nominating committee sought to

recommend reliable and efficient persons to the quarterly conference. These persons were, of course, first consulted, and had indicated that they would accept the positions.

It was recognized that in placing every member of the official board on one of the commissions, some persons would probably not be active. But the commissions were large enough so that there were sufficient persons interested and present to make the meetings effective. And we determined to work toward the time when every official board member would accept this place of service.

Soon after our annual conference session, I arranged for a training session with the four chairmen. Two hours were spent in a discussion of the function and purpose of the commissions.

Each chairman was given a copy of the *Manual for the Four Commissions* (Abingdon Press, 40 cents), in order that he might understand not only the work of his own group, but that of the others also.*

Various types of programs were discussed in our search for a way to make the meetings of these groups mea ful. Out of this conference a pr was formulated and later presen the commissions, and finally, their unanimous approval, to th ficial board.

This session with the chairmen followed by a two-hour meeting each commission, to acquaint the bers with their respective tasks. it was a training session.

The chairman and I led the di sion and presented the work of commission. Each commission chose several goals for the year. program for the year, formulate the chairmen in the previous mee was considered and approved. program was approved by the of board.

The program called for a mon Church Planning Conference fa than the usual official board mee Its schedule was as follows:

7 p.m. Chairmen of the commiss and the official board meet with pastor.

7:30 p.m. Four commissions mee

8:15 p.m. Official board meetin

9 p.m. Worship. We usually cluded at 9:10, never later than 9

The seven o'clock meeting prov an opportunity for the chairmen of commissions and the official boar meet with the minister to discuss business of the evening. We ta about what each commission sh consider. This was a co-ordina council of the responsible leaders

These leaders were told that the tor was giving the commissions f dom to discuss and act without striction. The chairmen were as however, to talk with the pastor cerning proposals in order that t might be a common understanding an assurance that all could work gether on the proposed program.

At 7:30 the commissions met f forty-five minute period. I usu tried to spend some time in at two of these meetings, and would ter into the discussion where I I might contribute to the work when asked to do so. I was abl times to visit each meeting bri There were, on the other hand, t when I got no further than one c mission.

In order that the official board m complete its business in forty-five n utes, the commissions were aske take care of all details and present brief reports and recommendation the governing body.

The commission on finance, for stance, would hear the detailed rep

Ben W. Davis is now a staff member of the Compton Counseling Service in Compton, Calif. A Methodist minister, he was formerly pastor of the First Methodist Church in Baldwin Park, Calif.

* See also *The Local Church in Methodis* Costen J. Harrell (Abingdon Press, 50 c and the Discipline, paragraphs 101-266, espe paragraphs 219-243.—ED.

financial secretary and the treasurers; reporting to the group the totals for the month, at the complete report had been ed by the commission. A further would be given, of course, if ted by any board member.

ades with Worship

he meeting of the official board ommission was asked to make a . Each commission might also ofcommendations or motions to the Following these reports and on them, new business might be ted; this was, in turn, referred e appropriate commissions for and recommendation if practi-

minister did not, under this syscome to the meeting with a long f suggestions for action, since matters had been handled by ommissions in their reports. In than one official board meeting inister spoke not a word!

nine o'clock the board meeting . All unfinished business was over until the following month. roup adjourned to the chapel for f worship period, led by the minis- his usually consisted of a hymn, ipture lesson or other devotional ng, a brief meditation about five es in length, and a closing prayer. s program seems to me to have n real advantages. Not the least tant is that busy leaders of the h are asked to attend one meetch month rather than two, three, en four. No person, obviously, serve on more than one comn.

ce the Discipline requires certain ls—such as the church school intendent—to be on more than one ission, our policy provided that f these officials attend the comn meeting most related to his ofnd the others when a matter was considered with which he was ally concerned.

official board meeting was transd from what was at times a y hearing of financial reports to eting where the whole life of the h was presented, and the total am of the church was always behe group. Members could see how hy their work was important in fe of the church.

still more important, members commissions were given jobs to ere trained for the work, and were the responsibility and freedom ry out the tasks.

men were now accepting respony to carry out a program which rown out of their own creative ng and sharing.

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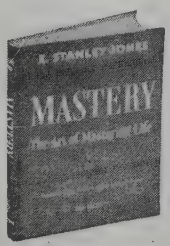

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The Fountain

Witness

The Church cannot save the world, but given a Church that is completely committed to its vocation as the organ of the Kingdom of God, there is no limit to what God is able to accomplish through its witness.

—Harold Roberts, in *Jesus and the Kingdom of God* (Alec R. Allenson)

Knowledge

Now, no sane person can object to the use of the mind in areas of discovery and the promotion of human welfare. It is, therefore, not what empiricism properly achieves that makes it inadequate, but rather what it does not include and, by omission, discredits. It builds magnificent superstructures and disregards sound foundations. It assumes that "man is the measure of all things." It reduces right and wrong, truth and justice to the status of opinion. Honesty is the best policy. Nothing is right except as thinking makes it so. It leaves the impression that the church is only a fine source of personal and social therapy. From such concepts of knowledge developed a Machiavelli, a Hitler, a Stalin. . . .

—Albert Clayton Reid, in *Man and Christ* (Duke University Press)

Overheated

Someone has described Africa as like a series of overheated boilers—some with a safety valve and others with none. The indicator reads danger on all of them. The one in Kenya has already burst a seam in the Mau Mau uprising. While we were in Nairobi, two white boys, fifteen and thirteen, took their air-gun and went for a stroll in the woods seven miles from the city. They were captured by a Mau Mau gang and cut to pieces. What has the white man done to be so hated? The answer is "much and over a long period of time—and he is still doing it."

The race problem dominates most of Africa and is most serious where the white man has colonized and has bought or won by conquest or by broken treaties much of the good land.

—Bishop Richard C. Raines, on returning from Africa

Moral Murder

Human existence is always communal existence. Thus, we can perform no action without existentially touching someone else's life. If one person sins, he sins against all mankind, and conversely each individual is responsible for the sins of all men. "For let it be known to you, beloved, that everyone amongst us is responsible for all the rest, not only in the common human sin, but personally for the whole of mankind, for every single individual here on earth." Raskolnikov cannot carry the burden of murder, not the least because he cannot tolerate the upset, hellish conditions of his environment, which his act of murder created. Although he killed only a harmful old woman, a louse, who was nothing but a callus on the body of human society, he did not foresee that together with her he also had to kill the good and innocent Lizavet. With the confession of his sin to Sonya he tossed her also to the edge of despair. He committed a moral murder against her.

—Laszlo Vatai, in *Man and His Tragic Life;* based on Dostoevsky (Philosophical Library)

The Race Issue

One way in which the churches can help to cre climate of opinion in which the spirit and substance segregation ruling can be carried out is to recogniz great surge of progress which has taken place, partly result of the declaration of principle made a year ago, p as a consequence of long-term trends. For exampl southern institutions of higher education had acte eliminate the racial bar to enrollment *before* the high acted. In its decision [of May 31, 1955], the court that "substantial steps to eliminate racial discriminati public schools have already been taken." These ac deserve to be publicized and talked about.

The churches will find their task defined by reflectio what is at stake in this situation. Their own status as bearer of salvation through the incarnation and the p lamation of the gospel is involved. Their mission i proclaim the equality of men before God the Father o They are not responsible for the ordering of society thr government, but when government makes a move w sustains and supports Christian principle, as it has in instance, the church will be judged by its support fo opposition to this action.

The churches cannot permit our American system of versal public education to be undermined. To do so w be to fail in their duty to the nation and to their redemptive mission. They should make clear by insis and public declarations that they have no intention assuming the function of public education, as some south leaders desire them to do. That would make the church last bulwark of racism in a society which is rapidly mov toward integration. It would bring Christianity into discr in the United States in exactly the way it is being comp mised in South Africa. It would invite the terrible judgm of racial strife which is hanging over that continent.

. . . the voice of the church is the voice of conscience the race issue, and will continue to be. . . . men of good should pray without ceasing that the churches of country and particularly of the south will continue to th the weight of their great influence on the side of Constitution and the Supreme Court.

— Editorial in *The Christian Cent*

Face to Face

Real prayers are person-to-person calls. They cost m but are amply worth it! Life's highest privilege, not on earth but through eternity, is to talk with God. Noth better is ever in store for us, except, of course, that day the wire will be gone, when we shall see and sp face to face in unutterable ecstasy. Every foretaste of that joy makes time seem endless until we can reach journey's end, the eternal vision of God.

—Nels F. S. Ferré, in *Making Religion* (Harper & Brothers)

Trying to See God

When we are investigating the relations between the f of History, we are trying to see God through History our intellects. The sorting out of facts is essentially intellectual activity. The Intellect, however, is only faculty of the Soul. When we think about something, are apt also to have feelings about it, and our impuls express our feelings is stronger than our impulse to exp our thoughts.

—Arnold J. Toynbee, in *A Study of History,* Volum (Oxford University Press)

erance

Races who consider themselves superior are always rant of other races for the simple reason that the lard Soul" cannot be maintained if the inferior is d to get out of hand. They must be kept in their place. nstance, there are those who say, "I can't stand an h Negro." Of course an uppish white man is just as ionable to an unprejudiced person. Nevertheless an rant white will easily tolerate an uppish white while onto a rage over an uppish Negro. Prejudice is the ness of the person who is down on something he is p on. Intolerance toward other races is always the of insecurity which hides behind pride. . . .

—Lance Webb, in *Conquering the Seven Deadly Sins* (Abingdon Press)

ated

e day I was invited to a meeting of important Catholic Protestant employers. They began by telling me that problems were very complicated. I replied that if it sufficient to find a problem difficult in order to solve ery dunce would be a graduate in mathematics.

en they told me that their aim was to establish more n relations between employers and workers, and I re- that this was not the question at issue. As they ap- d scandalized that a minister could speak in this er, I explained to them that they were right if they ht it took a good deal of oil to make the motor of car run well, but if they thought that oil was enough, *also needed some gasoline.*

man who doesn't get enough to live on decently can be irritated by kindly gestures which, wrongly no , but inevitably, he will consider to be hypocritical.

—E. Lauriol, Reformed Church of France, to Visitors of the World Council Assembly

n's Saints

hat do you read, my Lord?" Polonius asked Hamlet. ds, words, words," Hamlet said.

church worship services they are Satan's saints— s, words, words.

urn to hymn number 147 in your hymnal for our first this morning."

w could the people see the hymn without turning to hat book other than the hymnal would they likely for it? At what time other than this morning would sing it in that service?

ur next hymn for our service this morning is hymn er 49 in your hymnal, hymn number 49."

en't the people sure to know it is the next hymn? they know about the service? Could they possibly it is evening instead of morning, and what difference l it make if they did? Might they look in their pocket- for the hymn? . . .

e welcome this morning . . . This morning's responsive ng is in your hymnal, in the back of your hymnal, at 556 . . . This morning's Scripture lesson is . . . We'll re the morning offering . . . The announcements this ing . . . Our next hymn this morning is hymn number your hymnal, hymn number 75, hymn 7-5. . . ."

e service gets up some headway in spite of the words, s, words. The preacher stops it dead in its tracks: se give attention to the announcements printed in bulletin this morning."

then reads all the announcements printed in the ning) bulletin. . . .

—J. Daniel Barron, in "Words Are Satan's Saints in Services" (*Texas Christian Advocate*)

Advent Preaching

(*Continued from page 21*)

is often the time when Protestants visit their Roman friends in church.

Here is a wonderful opportunity to offer worship at its highest level to the Protestant congregation. If your community is characterized by the family tradition of spending the evening at home, thus ruling out church attendance, perhaps you could consider two services. One could be held early in the evening, followed by the traditional service at eleven o'clock.

Pageantry can be introduced through the use of choirs, processional, candlelighting, and the colorful Christmas music. Whatever the schedule, there should be included a period for a brief but significant sermon on the universal meaning of and interest in Christmas as one of the high moments in the Christian calendar.

The Christmas rush is over. Shopkeepers and clerks are weary from the long battle across the counter. They enter the church to recoup the lost significance of the true Christmas spirit. The preacher can help as he suggests the words of Brooks in their implication for our world.

Christmas knows no barriers—it is everywhere just at this hour. Christmas has come in our town and in the farthest town on the other side of the world. The spirit of Christmas always has reduced the artificial barriers that separate us.

The age-old story of the American and German soldiers singing Christmas carols in no man's land as Christmas suspended hostilities even on the battlefield, is to the point. One can point to the barriers of sound and space which man has broken. But they are nothing compared to the inroads on selfishness, greed, sorrow, and fear, made by the coming of Christmas into the world and into human hearts as the event is celebrated.

Thanksgiving to God

November 20, Thirteenth Sunday in Kingdomtide (Thanksgiving Sunday). Ephesians 5:15-21 or Luke 10:23-37. (See also 2 Corinthians 9:6-11 and Matthew 7:7-12.) Suggested hymns: 7, "Now thank we all our God"; 544, "We plow the fields and scatter"; 20, "We gather together to ask the Lord's blessing."

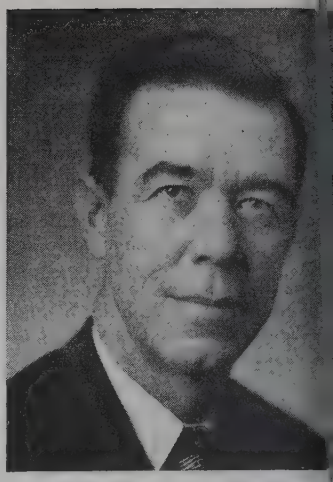
The woman of Samaria, her heart overflowing with praise for the glory newly come to her drab and sin-stained life, ran to her friends to share her joy and to beg them to hear the Savior also. The impoverished widow, whose soul was alight with love for God, gave her mite—more valuable than hoarded gold.

Young Samuel, with a lad's joyous spirit, replied: . . . *"Speak, Lord, for thy servant hears."* Isaiah, aflame with the ardor of youth, even though his lips were seared by the glowing coal, cried: . . . *"Here I am! send me."* Countless folk, within whose lives the well of water flows constant, give unstintedly of its stream.

Soldiers and Marines, hard-bitten by the callous hand of war, still know tender hearts. Bereft of color and music, and the gentle cadences of spoken love, Helen Keller gives lavishly of these very elements to thousands.

. . . *God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. . . . Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God* (2 Corinthians 9:8, 11, K.J.V.).

Browsing Through the Fiction



A Review by GERALD KENNEDY

I HAVE BEEN preaching lately from Old Testament texts. Surely there is no book like the Bible when it comes to running the gamut of human emotions.

Yet the main impression which has come to me is the way a hundred themes are merely mentioned but not developed. For the writer seeking suggestions for themes, here is a rich, scarcely worked mine of inspiration.

Yet when one takes an Old Testament story and tries to expand it into one or more full length novels, the result is hardly ever a happy one. There seems to be padding and unnecessary expansion as if the writer were being paid by the word and wanted to use as many as possible. One gets the idea that the biblical account, while brief, contains the essential points, and these should not be added to or enlarged.

Too much fiction tries to exploit too fully every dramatic possibility. It is like the storyteller who builds up the background so completely that the punch line is almost anticlimax. Or like the preacher whose illustrations become ends in themselves with unnecessary details overrunning the story.

This disease is most apparent in writers who have arrived. Now they can afford to experiment. If only they would take a leaf from the Old Testament storytellers who have the perfect balance between detail and the broad sweep, more novels would come closer to being works of art.

This rambling and rather churlish criticism does not apply to all the books of this quarter's review. But it applies to enough of them to make it a pleasure to dwell on it.

My guess is that achieving the perfect balance is not a simple task, so novelists are more to be pitied than blamed. Novelists like preachers find that their reach far exceeds their grasp, and the masters of their craft are few and far between.

***Something of Value*, by Robert Chester Ruark. Doubleday & Co., 566 pp., $5.00**

Everyone has heard of the Mau Mau movement in Africa, for the papers have discussed the extent to which it is communist inspired and its probable future. A newspaper columnist, Robert Chester Ruark has written a big book about its beginnings, its inspiration, its ruthlessness, and the methods of combating it.

Few books have the overwhelming impact of horror and cruelty which you will find here. Once the black men began to move, they ran through the settlements like a prairie fire. All their savagery came out into the open as old resentments were exploited by Communists with ulterior motives.

This is not bedtime reading for the impressionable, nor is it recommended for those who are sickened by torture. It is no one-way business, but black tortures black, black tortures white, white tortures black. The book has a very powerful effect.

I cannot escape the feeling that from the standpoint of dramatic writing, it depends too much on sheer bulk of bloodletting, as if the reader were on a conducted tour through a slaughterhouse. Maybe this was the only way to get the effect, but I doubt it.

The thing that troubled me most was the lack of any kind of faith on the part of the white masters. They are brave enough, but I believe theirs is a losing battle if they do not have more to fight for than their farms and positions. It is going to take a mighty tough faith to lick the Mau Mau's.

***The Quality of Quiros*, by Robert Raynolds. Bobbs-Merrill Co., 309 pp., $3.75**

In the sixteenth century, a Spanish captain, his wife, and a famous navigator were commissioned by Philip of Spain to colonize the Solomon Islands. On the basis of this historical venture, the author has written a story about these three people and their century.

The captain is getting along in years and is sick; the wife is strong but selfish and egotistical; the navigator, Quiros, is a good man and only this quality saves the party from complete annihilation.

Robert Reynolds has a religious point of view, though he can see little difference between Luther, Calvin, and Torquemada. An attempt is made, not in any subtle manner, to trace a larity between that century and

The author interrupts the nar from time to time to point ou spiritual meaning of the events. I confess that this technique is n bad as it sounds; you get the idea the story of the voyage is the fr work for some profound and tru sights into the sickness of today.

It moves slowly at times but never trivial. A Christian find much to agree with that his cr faculty is lulled.

. . . *The Night of Time*, by Fulop-Miller. Bobbs-Merrill Co., pp., $3.75

A brief squib in the *Saturday R* (June 18, 1955, p. 14) says of this "All about some highly symboli ings of a highly symbolic (and n less) army in a highly symbolic nameless) war who march to death like lemmings rushing t sea in order to fulfil M. Fulop-M symbolism." I could not put it b

I get lost in the symbolical m books like this one, and then I ge patient to find some clear going There is probably an important sage in this novel, and I only w knew what it is.

***Looking Beyond*, by Lin Yu Prentice-Hall, 387 pp., $4.95**

This is neither the first nor th picture of a utopia in the far f This one is on an island more o isolated from the rest of the wo is established after another worl and the victory of our side.

The son of a service station saw this book under my arm one i ing. He is a student at U.C.L.A

Gerald Kennedy is bishop of the Los Angeles Area of The Methodist Church.

d, "I have read two books by
utang and I don't think he says
nuch." Neither do I.
ng believes that there is nothing
ose between Greek religion, the
gods, and the Christian faith.
nks that to get wrought up over
ng is foolish, and all otherworld-
is superstition.
ple sit around and talk by the
exploding theological beliefs and
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l, way. This, according to the
on the jacket, is supposed to in-
a common sense way "to the
r enjoyment of living." The
e who have tried this way are
and they end up believing any
gogue who will give them some-
to believe.
e author is not a novelist, inciden-
and his characters have little
y about them. If Brother Lin
sents the Chinese point of view,
no wonder so many of his people
or communism. Lest I leave you
tain, this book is not a favorite of

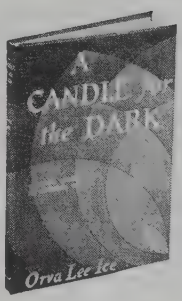
ur *Daughter Iris*, by Jerome
man. Doubleday & Co., 316 pp.,
;

re is a good one for your vaca-
Iris is quite a gal, and she comes
from the first letter written home
r mother from England where
s living with her doctor husband.
treating a little boy whose disease
specialty.
has a rough time of it because
siren who tries to steal her hus-
and because of a young man who
to steal her. This will not keep
wake with worry over the con-
of the world, and it will not bore
with long talk about nothing.
noves and it interests. It has the
f a popular song, and it is your
fault if you try to play it more
once.

ht in *August*, by William Faulk-
Modern Library (No. 88), $1.45
s is carrying browsing a bit far
but perhaps you never read it
ave not learned that this is sup-
to be an American classic. After
ner received the Nobel Prize, I
more interest in his books.
s one deals with a boy who has
le Negro blood (it is assumed),
t relates his pride and his de-
ion. It tells of the lust of a maiden
of good family.
e book has the touch of a skilful
r's hand and the stark tragedy
n caught in the net of prejudice,
ice, and inhumanity. It reveals a
who has sympathy, compassion,
n understanding heart.

4 New Books

★

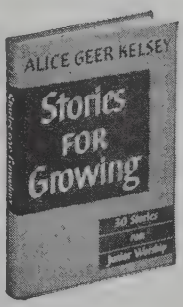


A Candle for the Dark

ORVA LEE ICE

Borrowing from literature and life, this author and preacher shows how the bright light of faith and hope in the love of God dispels the shadows cast by some of life's most perplexing questions. Anecdotes, catchy sayings, and vivid character sketches illustrate *new* thoughts on old ideas. $2

★



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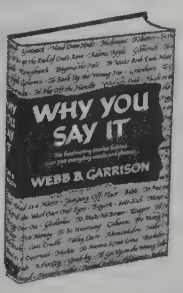

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Crown of Life

THE DAWN OF PERSONALITY, *by Emile Cailliet. Bobbs-Merrill Co., 232 pp., $3.00*

By RALPH C. JOHN

Emile Cailliet, if less well-known than Paul Tillich and the Niebuhrs, is one of the outstanding creative thinkers of contemporary Protestant theology. His affinities run to Blaise Pascal and Soren Kierkegaard, which places him generally in the existentialist tradition.

CAILLIET

This basic orientation is evidenced in his *Christian Approach to Culture* (Abingdon Press, $3.75) and more recently in *The Dawn of Personality.* Both writings, especially the first, are works of notable importance.

There is by intention a confessional air to *The Dawn of Personality,* for it "constitutes in its essentials an autobiographical transcription." Cailliet has come by a long, circuitous route to where he now stands. Barely surviving a severe wound in World War I, he has dedicated himself to fathoming the mysteries of the life to which he was spared.

This work of his mature years is directed toward answering the problems of an earlier phase of disillusionment and spiritual frustration.

This book commends itself through its consistently constructive design. Though prophetic in the best sense of the term, it is not coldly analytical. The persistent quest is for *meanings* under the significantly searching query of Robinson Crusoe: "What kind of place am I in?"

Moving beyond the assumption of necessary antagonisms between true science and enlightened religion, Cailliet observes the movement of personality across three successive thresholds: ". . . The threshold of life, through which the organic takes its stand upon inanimate matter; the threshold of consciousness, where mere organic awareness emerges into the consciousness of the rational soul; and finally, the much narrower and higher threshold of the 'new birth' . . . ." Thus is human existence, under divine agency, brought from the primordial mire to newness and transformation in Christ.

The crown of life, which is *personality,* is lifted to its highest expression through the revelatory values and the redemptive processes of the Hebrew-Christian Scriptures.

The concluding words of *The Dawn of Personality* are these: "Let the perrenial Robinson Crusoe we all are remember this, his basic question (Where and who am I?), only began to [a] swered . . . after the Bible had [e] brought out of the salvage chest- lived."

Neo-orthodox and moderate [l] will find warmth of fellowship [i] the sweeping arches of this cathe Christian insight. The latter wil haps have reservations about m used in the process of constructio the tools are so many and varie the materials so widely requisi that even the more humanistical clined will be impressed.

This is a very worth-while more of a popularization than C usually undertakes.

Relating Religion To All of Life

MAKING RELIGION REAL, *by F. S. Ferré. Harper & Brother pp., $2.00*

By EDGAR A. LOVE

This is one of the most captiv books I have read in a long time cannot read it critically. He is h to find himself stirred by its wa and gripped by its profound utter —and finally growing by it!

FERRÉ

This is a prof book, but not i normal sense o meaning of foundness." ing from the of Nels F. S. F it would be sch ly. It is any but theoretical impractical, h ever.

The author livers religion its subjectivism and makes it a l force, through *Thinking, Rea Prayer, Worship, the Family, Fr ship, Giving,* and *Suffering.*

Ferré starts on the right note he discusses, in the magnificent chapter, how to make religion through *Thinking:*

"If religion often is not real to u reason is that we are not real. W see neither ourselves nor the v aright, and true seeing is a prereq for real being. . . . Religion is our desire and attempt to find God a please Him. . . .

". . . A man is as he thinks i heart. When a man thinks where speaks to deep, he thinks religious

"Thinking is . . . mostly a matt steering. Life moves ahead like a on a river. As we live we learn;

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Philo. 7

n is retained in memory. The gone never to return, but what e learned from the past stays ; thus our past has become part resent. Life never moves ahead, , without offering us a chance wheel."

ps too few of us have thought ractically of religion in relation t we read. Ferré reminds us, r, that "Reading is a religious How we read and why we read ell as what—may disclose our view of life and of ultimate "

author not only tells how to elpfully, but suggests a list of st reading material, ranging from le to the works of great religious s of the centuries and the best and current magazines, reli- and secular. "To read theology es the living of it," he says.

é is a family man. He has, there- nade a fine contribution to re- experience in his chapter on ng Religion Real Through the ."

ells how his wife, on reading the script of his book, *The Christian ship* (Harper & Brothers, $2.50), Nels, I thought this was going to book about the Church, but your ption of the Church sounds like mily life!"

e his searching words: "The fam- rms a basic unit of life; it en- sses our most intimate experi- If religion is not made real gh the family, therefore, it will ficult to make it real anywhere." e Church is the Household of the family is the Church in the living out in a wider and more ry way the love taught by the h."

not quote from the chapters on hip" and "Prayer," because all would think of these as being l approaches to making religion From the remaining chapters, er, on "Friendship," "Giving," 'Suffering," I quote sentences seem to me to be the core of respectively:

endship is rooted in God. Reality ndly at heart. This is the reason God made a universe where for uman beings friendship is neces- or full life. God himself wants to r nearest and best Friend."

f-giving lies at the heart of the se. Although one aspect of God's e is creative adventure, that na- s it most truly is, I believe, is on a cross where the most in- t suffers for the guilty. . . ."

. If we are to make religion as s possible through giving, we give in God."

". . . since suffering and death do come to all as a natural part of life, whatever religion does not find meaning in and beyond suffering fails man when he most needs it."

This is the right book for those who have a vague concept of religion, and for all of us who need to be reminded that religion is to be related to all of life if it is to be related to any part of life.

The United Church Belongs to the Future

THE EARLY CHURCH AND THE COMING GREAT CHURCH, *by John Knox. Abingdon Press, 160 pp., $2.50*

By FRED G. HOLLOWAY

In this volume John Knox has made an important contribution to the growing literature on the ecumenical movement. His chief purpose is to underscore the struggle for unity in the midst of disunity in the early church. He has done this in an admirable way.

KNOX

Here is no romantic view of the New Testament and the primitive church but an honest attempt to evaluate the elements of cohesion and disruption in the life of the early church. As he always does, the author writes clearly and effectively.

Here is another case where a writer gives centrality to the historical Jesus and his influence on the first community of followers. This is good. It leaves a reader with the assurance that the basis on which we build is strong no matter how weak any part of the superstructure may be.

Good also is the emphasis of the place of the Spirit in the life of the church. What separated the church from the first were the visible expressions of its meaning. One feels that this is the case today.

Yet the parallel can be overdrawn. This reviewer, for example, would be less inclined to read back into the record of Acts as much unity as is there expressed. Indeed, one does not need to do this in order to show the disunity within the church. As is pointed out, the Pauline epistles are sufficient for this purpose.

The author does not take into account the place of *koinonia* in the early church. This manifested itself in more than spiritual concepts as is evidenced

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in Acts. The unity of the first church may be a historical fact. This does not weaken the arguments of the book. It only shows how difficult unity is in an expanding church that soon includes diverse cultural backgrounds.

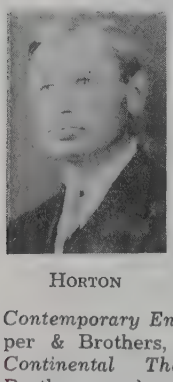
The book is both encouraging and stimulating. The material which it presents should add to our courage as we seek to strengthen the ties of Christians the world around. The reviewer concurs wholeheartedly in one of the main conclusions of this volume—"The united Church belongs to the future, not to the past; and if anything is clear, it is that the forms of its life have not yet been finally determined."

Ecumenical Theology

CHRISTIAN THEOLOGY: AN ECUMENICAL APPROACH, *by Walter Marshall Horton. Harper & Brothers,* 304 pp., $3.75

By L. HAROLD DeWOLF

One of the most prominent characteristics of current theology is the mood of conciliation between clashing doctrinal views. Among the foremost representatives of this mediating tendency is Walter Marshall Horton.



HORTON

Horton considers that his special vocation is the work of assisting in the development of truly ecumenical theology. He has made many contributions to this cause, including, in some degree, all of his thirteen previously published books, especially *Contemporary English Theology* (Harper & Brothers, o.p.), *Contemporary Continental Theology* (Harper & Brothers, o.p.), and *Toward a Reborn Church* (Harper & Brothers, $1.50).

His latest book, however, is probably his most important and helpful aid to mutual understanding among Christian churches and representatives of opposing theologies.

The main human needs to which the historic religious faiths and modern substitutes offer answers are, says Horton, the needs for a supreme Object of Trust, a final Goal of Hope, and a Way of Salvation. To these three needs are related the seven topics discussed: the Knowledge of God, the Nature of God, God and the World, God and Man, Christ the Savior, the Church and the Means of Grace, and the Christian Hope.

Under each of the seven topics, Horton first states the universal problem involved, showing why it is important and why it is perplexing.

Secondly, he states "the Christian consensus" regarding it, as expressed in ecumenical conferences and publications and in other theological writings of the day.

Finally, he discusses the "unresolved issues," generally ending by suggesting the direction in which he would advocate seeking the solution.

Readers acquainted with Horton need not be told that the work is done with stimulating originality and on the basis of wide acquaintance with Christian history and literature. Although mainly concerned with Protestant thought and life, he carefully takes into account Roman Catholic and Eastern Orthodox doctrine.

He does not hesitate to show his own theological position, which he appropriately labels "neo-liberal." I am glad to be similarly classified and am grateful for his sympathetic understanding and generous estimate of my work.

This book offers the following important values to pastors and other readers: 1) a general acquaintance with representative ecumenical discussion of theological problems; 2) improved sympathetic appreciation of the inner values and intents of opposing doctrines; 3) a calling of attention to often neglected implications of the Christian faith; 4) fresh definition of the currently most controversial issues in theology; 5) introduction to many recent books in which specific topics and types of theology can be studied in greater detail.

Some readers will regard Horton's work as displaying the fault of its virtue. At times the eagerness to find positive values and wide agreements in all theologies seems to dull the edge of critical judgment.

Some of us cannot accept the warning dilemma implied in the Preface that when a person disagrees with the consensus, then either the rebel is "thinking superficially and provincially" or else "the Flock of Christ in this generation is crowding sheeplike into some broad trail that leads to destruction."

Fortunately for us all, some deviation from the truth, whether lonely or popular, is neither superficial, provincial, nor disastrous. I doubt that there has been sufficient questioning whether every consensus is actually true and hence worthy of acceptance. The crowd can be wrong, even in church.

Moreover, the consensus pointed out is often obviously unstable. In some instances, a less irenic interpreter would fail to find that so broad an agreement as is claimed has be tentatively achieved.

In a discipline notoriously critical, however, Horton's ove ous catholicity is a needed an come corrective.

Paul's Relevancy To

INTERPRETING PAUL'S GO *by Archibald M. Hunter. West Press, 144 pp., $2.50*

By WILLIAM R. FARMER

Archibald M. Hunter is one o few trustworthy New Testame terpreters wh not miss the for the trees. Hunter has gi a most ex treatment of t solutely cruci sue of our namely Paul's pel.

HUNTER

The first h the book is a and exciting entation of gospel as it is defined in his le What Hunter writes is not only but relevant.

One has the feeling that even i brief accounts which he gives of major teachings, he has left out no decisive, and has dealt with every essential to Paul's gospel. This small achievement and every p especially the man who unfortun is not able to dig for himself, s feel deeply indebted to the pro of New Testament in the Univers Aberdeen, Scotland.

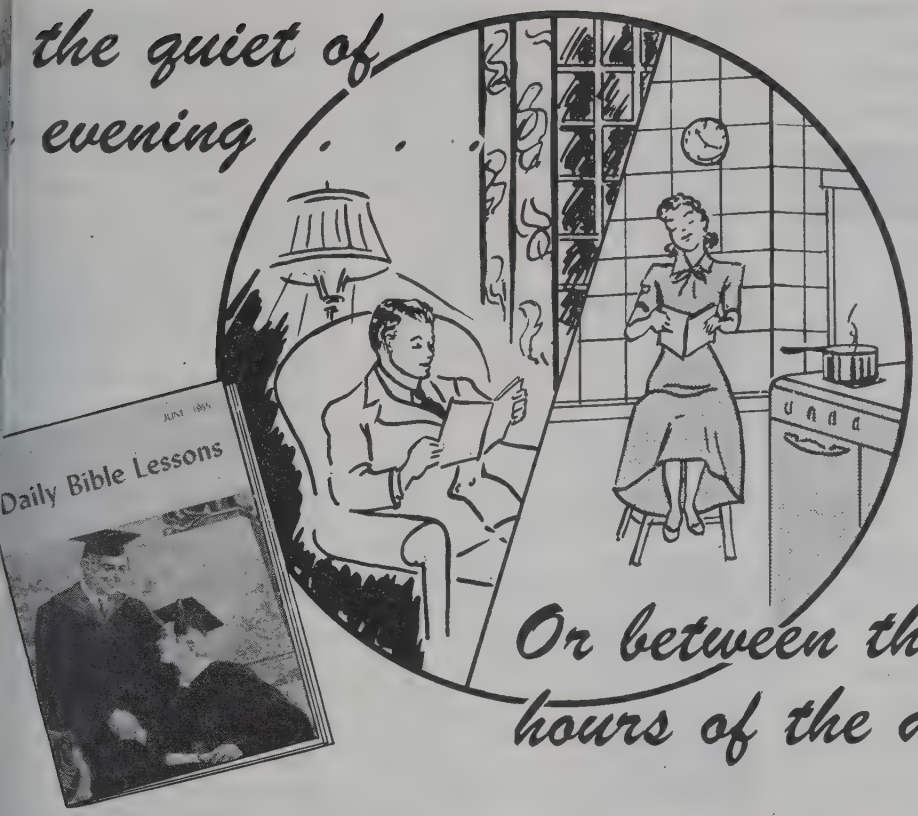
The second half of the book less valuable than the first. Hunter seeks to make Paul's g meaningful for today. It will be impossible for any fair-minded r to go over these chapters (after h read the first half of the book) an feel that Paul's gospel is out of irrelevant, or misguided.

The tragic thing, however, is th very preachers who ought to rea book will probably never give second look. Bound by the narrow spectives of an early day, in Paul was regarded as the great rupter of Christianity, they will on to "lighter stuff."

The man who holds this book hands is no farther from the Kin than was Wesley that night he we Aldersgate and listened while son read from the writings of a great i preter of Paul.

Just to the degree that the Ame

the quiet of evening . . .



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pulpit recovers a clear understanding of Paul's gospel, and sensing the relevancy and urgency of that glorious Good News from God, proclaims that Gospel with conviction—just to that degree will the religious renaissance sweeping across our land today be justly freed from the charge of being "superficial."

This is a timely book.

A Positive Book

THE NEW BEING, *by Paul Tillich. Charles Scribner's Sons, 179 pp., $2.75*

By L. L. DUNNINGTON

Here is a book full of deep insights which one would expect a professor of Philosophical Theology to write.

TILLICH

I would say, however, that the average pastor, busy as he is, would be well advised not to buy it unless he is prepared to dig hard for its truths. I had to read each chapter at least twice and sometimes three times before I was sure I knew just what Tillich was trying to say. Read these concluding words of his chapter on the Golden Rule and see if you understand what I mean:

". . . We speak for a love which respects the claim of the other one to be acknowledged as what he is, and the claim of ourselves to be acknowledged as what we are, above all as persons. Only distorted love, which is a cover for hostility or self-disgust, denies that which love unites. Love makes justice just. The divine love is justifying love accepting and fulfilling him who, according to calculating justice, must be rejected. The justification of him who is unjust is the fulfillment of God's creative justice, and of His reuniting love."

Some of Tillich's thoughts seem to run contrary to New Testament teaching. For example, in the otherwise excellent chapter on "To Whom Much Is Forgiven . . ." he says: "God's forgiveness is independent of anything we do, even of self-accusation and self-humiliation. . . . Forgiveness creates repentance. . . ." "There is no condition for forgiveness."

I read the teaching of Jesus otherwise. The condition Jesus laid down very clearly was that we were first to forgive others: ". . . *if you do not forgive men their trespasses, neither will your Father forgive your trespasses.*" (Matthew 6:15).

Another condition for forg was repentance. John the Bapt . . . *preaching a baptism of rep for the forgiveness of sins* (Mar and Jesus had John baptize h preached saying: ". . . *repent, lieve in the gospel.*"

Tillich seems to me to contra own "no condition for forgivene in the same chapter he goes say: "But forgiveness could no to us if we were not asking for receiving it."

I am afraid all this sounds negative, and this is a very p book. A pastor who is willing and dig hard will get much out even when he is running into where his disagreement is obvio plain.

Jim Crow's History

THE STRANGE CAREER OF CROW, *by C. Vann Woodward ford University Press, 155 pp.,*

By MASON CRUM

This is it—the historical app No one can argue with history. A flamatory subjects should be deal with in the light of historical fact

How many Americans realiz instance, that the present aggra feelings connected with racism pressed in terms of segregation a various forms of cultural isolatio the Negro, had their origin not i days of the Reconstruction, but much later time. Indeed much originated as late as the turn c present century.

Jim Crow was not born in sla nor during the Civil War, nor im ately thereafter, but as recent a memory of many middle-aged older Americans living today.

C. Vann Woodward wisely warn the seeds of Jim Crow were a present, but that they could not so long as the conservative and l southern elements were vigilant. the "best" Southerners forgot, an idealistic Northerners quit the the discriminatory laws which fol provided an easy growth for Jim

In the author's words: "Just a Negro gained his emancipation an rights through a falling out be white men [the Civil War], he stood to lose his rights through reconciliation of white men."

This is a good book, and will b preciated by thoughtful America is concise but at the same time pre the salient facts concerning *The St Career of Jim Crow.*

Real Theology

'L TO FAITH, *by Rachel Hen-*
e. John Knox Press, 217 pp.,

MUEL E. CARRUTH

is not primarily a book of the-
ut a book of devotion; a call to faith, not an argument for the faith. Yet the approach is theologically based, and the material is carefully systematized around the great theological themes.

NDERLITE

"The real purpose of this book," the author herself states, "is to explore the fuller meaning affirmation, 'I believe in God.' " "not addressed to pagans who reject God. It is written prima- r church members who already s a faith in God."

author is greatly distressed by eological illiteracy of the average member but finds reason for n the fact that the modern mind r to know the meaning of creedal sions. Perhaps too sweeping is neralization that "the revival of t in theology has not reached man."

ay be true, as she quotes from y Sayers, that "not one person in lred has the faintest notion what urch teaches about God or man or or the person of Jesus Christ." it not also true, as Henderlite remarks, that "Christian people ed of their own words when they t an expression of real life"? s not this very hunger for reality hat laymen now have more than ual interest in theology? Many ers are prepared to testify that in their experience has there uch a warm response to doctrinal ing as now.

ng the most effective emphases book is an insistence that belief in behavior. "Our real theology at we act on." Appropriately re, the volume reaches its climax own-to-earth application which scores the author's contention that t in any adequate theology is a ethical demand.

ation's belief in God will deter- what that nation does with its s wheat supply! The answer will sed upon reverence for God's al creation and a due regard needs of fellow creatures. More- over, belief in God issues in a philosophy of total stewardship, which encompasses every area of economic life —the production, marketing, purchasing, and consumption of merchandise.

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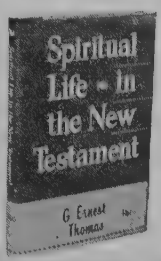

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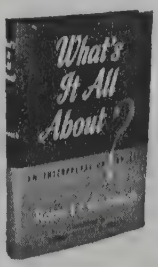

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dressed personally to the reader: "You cannot be a Christian and be indifferent to Christ."

"The theology of the Christian church is the church's faith that God is what Christ said He is, the church's faith that God will work through you and me if we will just open our hearts to Him, the church's faith that you and I can live the rest of our lives in worship of God and service to man. To this faith you and I are called."

The call is issued with a disarming sincerity. The open-minded reader will recognize that the call is to Him.

Should the Church Stay Out of Politics?

THE CHURCH, POLITICS, AND SOCIETY (Dialogues on Current Problems), *by James A. Pike and John W. Pyle. Morehouse-Gorham, 159 pp., $2.75*

By CREIGHTON LACY

Critic: What kind of book is this anyway, that dares to replace our traditional separation of church and politics with a mere comma? I am inclined to echo its opening question: "Shouldn't the Church stay out of politics entirely and just concern itself with making individuals better?"

Exponent: You voice a perennial problem. For one thing, separation of Church and State does not mean exclusion of religion from politics and society. As the authors say, "God is interested in all that concerns the welfare of man, and the Church should be interested in no less." In the second place, many Christians would line up with Chapter 2 in asking: "Isn't the Church too indefinite about social and political issues, too removed from important concerns?"

Critic: What do a couple of preachers know about these matters? "There are so many problems of such a complex nature in our communities and our common life that I think it's beyond the scope of any one minister or group of ministers to deal with them."

Exponent: You are right in your conclusion but wrong in your assumption. James Pike was a government attorney, law lecturer, and naval officer before he became parish priest, university chaplain, or dean of the Cathedral of St. John the Divine in New York. These men know social and political problems. "As a matter of fact," they are first to admit, "the main contribution that a minister can make to social reform is to inspire his laymen to take up these responsibilities themselves."

Critic: Well, you've convinced me there, but I have a dual criticism of style. This dialogue method seems to me to weaken the impact of what either side is saying. No sooner is a strong point prepared, than the opposition comes in with another not always relevant idea. Also, it may be good counseling technique to agree and encourage, but in a printed volume the continuous use of "To be sure, but. . . ," "Quite true, but. . . " makes me wonder whether the Exponent really knows where he does stand.

Exponent: Quite true, but. . . . I mean, you must remember that these chapters were composed for radio. Some oral effectiveness may be lost, I grant, but the wider the possible area of agreement, the more listeners, even if you do dilute your own position thereby.

Critic: Does that require the writers to shift horses in mid-stream on such paired questions as these: "Has the Church any business opposing established patterns of segregation?" . . . "Isn't the Church lagging behind in the elimination of segregation?" That's carrying neutralism too far.

Exponent: I personally agree with you, but not everybody would. When both sides of a controversial issue are represented in the Church—rightly or wrongly—any realistic Christian discussion must approach it from every angle. For that reason these dialogues should be savored separately—by individuals or groups. An overdose of pros and cons is likely to leave the reader either confused or confirmed in his previous beliefs. That is not—I venture to say—the intention of the writers.

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The Revolution Nee Christian Direction

ENCOUNTER WITH REVOL *by M. Richard Shaull. Ass Press, 145 pp., $2.50*

By C. ANDERSON DAVIS

In a thoroughly exciting bo Richard Shaull has made a sinc fort to arouse interest in self-ex tion on the part of Christian and cratic forces so that the worl revolution r progress ma sincere and direction.

SHAULL

The boo divided into significant "Communism the Revoluti Our Time" "Christianity the Social R tion." Exa after examp cited to show how injustice has distrust and hate for America other democatic nations to grow the poverty-stricken and downtr peoples of the world.

This Presbyterian missionary historian gives one the impressio he speaks with Christian convi and an emotional certainty which from many years of study and experience. The book is not bur with technical details, but is an to-read summary of world-wide and historical facts growing out great conflict between poverty plenty, communism and democra has far-reaching implications fo world in which we will live tomo

Ministers would do well to rea book and recommend it to laym could aid greatly one's understa of the great barriers the Chr church now faces around the

Shaull says in substance that munism has risen with a false to right all injustices of mankin to offer immediate emancipation f disinherited—bread for the ph body instead of "pie in the sky." claim has not been rejected by numbers of the world's populati

The destruction of communism defeat of communistic governmen the use of fascist groups and will not stop the revolution, for forces will rise to carry it on. activity and judgment upon all h attainments "warns us that no s is absolute or eternal, and that a structures of our collective life

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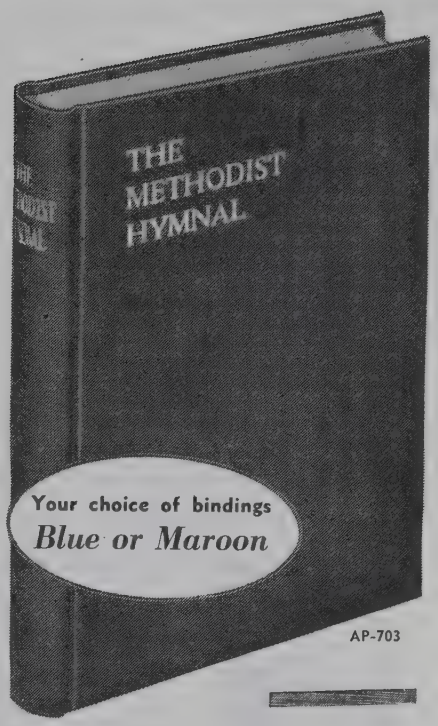

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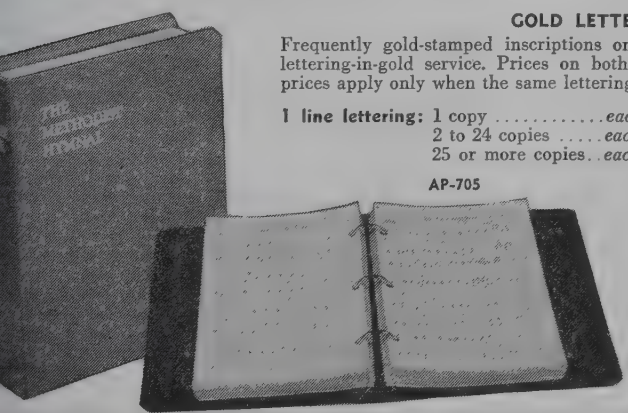

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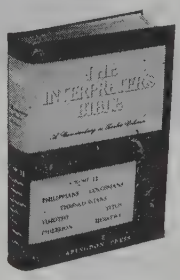

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stand under judgment and must be reformed."

The book offers many suggestions, not in the hope of stopping the revolution, but in the hope it may have constructive and sympathetic direction. Christian peoples and democratic governments, particularly America, are entreated to take the initiative in directing the revolution, so that justice, freedom, and economic prosperity instead of enslavement, regimentation, and poverty may be the fruits of this world-wide, ongoing, unavoidable revolution.

On Holy Ground

THE SACRAMENTAL TABLE, *edited by George Johnstone Jeffrey. Harper & Brothers, 153 pp., $2.50*

By FRANKLIN DUNCOMBE

As a member of the Board of Publication of The Methodist Church, I receive and read many books. This series of Communion sermons and prayers by Scots preachers is a "must" for every minister.

After reading the fifteen messages and the exceedingly fine prayers, I will enter the chancel for Holy Communion without having a "Burning Bush" experience like Moses hearing the voice say ". . . *put off your shoes from your feet, for the place on which you are standing is holy ground.*"

All the sermons are good, but "The Soul of the Sacrament" is worth the price of the book. It could be used to help with young people in the confirmation class. The "Prayer for Fellowship," by William Barclay, is one of the very best on the subject. It should be in an anthology on prayer.

"The Christian Faith has this relevance to a world of sin and sorrow and suffering—that the one relevant and significant fact about such a world is that the risen ever living Christ is here and now in the midst of it." Our preaching will be anemic and adulterated if we fail to recognize this fact. Holy Communion is in memory of death that was conquered by life. Christ is alive forevermore. This glorious fact makes Christianity.

The facts and illustrations in this book are given a modern touch, but all point to *"the Lamb of God, who takes away the sin of the world!"* No other conception will save a sinful world.

Reviewers

SAMUEL E. CARRUTH, pastor of City Methodist Church, Gary, Ind.

MASON CRUM, professor now on sabbatical leave from Duke Divinity School, Durham, N. C.

C. ANDERSON DAVIS, pastor of the Methodist Church in Bluefield, W.

L. HAROLD DEWOLF, professor of Systematic Theology, Boston University School of Theology, Newtonville, Mass., and author of *Trends and Frontiers of Religious Thought* (National Methodist Student Movement, 1955).

FRANKLIN DUNCOMBE, pastor of Bala-Cynwyd Methodist Church, Bala-Cynwyd, Pa.

LEWIS L. DUNNINGTON, pastor of the First Methodist Church, Iowa City, Iowa, and author of *The Inner Splendor* (Macmillan Co., 1954).

WILLIAM R. FARMER, assistant professor of New Testament, Drew Theological Seminary, Madison, N. J.

HOWARD M. HAM, associate professor of Religious Education and Psychology, The Iliff School of Theology, Denver, Colo.

FRED C. HOLLOWAY, president of Drew University, Madison, N. J.

RALPH C. JOHN, chairman, Philosophy and Religion, and chaplain of American University, Washington, D. C.

CREIGHTON LACY, assistant professor of Missions and Social Ethics, Duke University Divinity School, Durham, N. C., and author of *Is China's Democracy?* (John Day Company, 1943).

EDGAR A. LOVE, bishop of the Baltimore Area, The Methodist Church, Baltimore, Md.

ciples sensed the abiding pres-
Christ and suggested that he
ys about them and above them
de them, as he should be to
us today. We need more of this
reality and confidence today
reaching.

messages will prepare both
and layman for the experience
Communion. A thorough study
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nt, but send the newborn be-
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to evangelize the parish. The
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book gives insights which if
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ould give the congregation a
preciation of the Sacrament of
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s, but are unashamed to lift up
before the world because the
changes the lives of men and
has a program of world-wide
ion, and is the power of God.
of us in the pastorate worry
nen and women in the parish
ve made the golf ball more
han the Communion cup. The
nd purpose of these great
gems, if read and reread, may
ge us to evaluate "the Sacra-
Table" in a new light, and to
opportunity of Holy Communion
en the spiritual experience of
women.

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The downtown church can no longer expect to hold its own with only a *routine* program. To meet the challenge of rapidly shifting urban populations today, a program *must* be designed to meet the specific spiritual and social needs of those who live and work in the downtown area.

This quarter's symposium in *RELIGION IN LIFE* answers some of the questions about what the city church *can* do. Dr. Russell Henry Stafford, now president of Hartford Theological Seminary, writes out of experience gained as minister of Old South Church in Boston for nineteen years. William J. Villaume is executive director of the Department of Social Welfare of the National Council of Churches. He has made extensive studies of city churches in relation to changing populations and social problems. Howard Conn is minister of Plymouth Congregational Church, Minneapolis.

A related article by Kenneth D. Miller, sometime executive director of the New York City Mission Society and author of *Man and God in the City*, discusses the shift to suburban churches and residential areas.

In this same issue other thought-provoking writers discuss a variety of topics from the Christian point of view—to help *you* toward a better-informed ministry.

- William R. Cannon's article is a slight abridgment of an address he gave at the Methodist World Council in 1954.
- Julian N. Hartt of Yale discusses William Faulkner's *A Fable*.
- Two articles on assistant ministers, one by an assistant minister himself, and one by a senior minister.

Religion in Life

A Christian Quarterly of Opinion and Discussion

The Contents — Autumn, 1955

Church and City

The Challenge of the Modern Urban Congregation
Russell Henry Stafford, William J. Villaume, Howard Conn

The Church and Our Changing Suburbs ..... Kenneth D. Miller
Eschatology in the Light of Current Discussion ..... William R. Cannon
A Positive Approach to the Concept of Salvation ... Royal F. Shepard, Jr.
Christianity and the New Physics ..... Lawrence E. Toombs
The Ethical Implications of Land Reform ..... Shirley E. Greene
Karl Barth and the Holy Spirit ..... Robert E. Cushman
An Assistant Speaks His Mind ..... John Schott
The Assistant Minister: His Problems and Ours ..... George C. Vincent
The Cross in the Family ..... E. L. Allen
Some Reflections on Faulkner's *Fable* ..... Julian N. Hartt
Book Reviews Book Notices Index

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For Lay Workers

THE TASK OF CHRISTIAN ... TION, *by D. Campbell ... Westminster Press, 172 pp.,*

By HOWARD M. HAM

Written by a young Princeto... sor, this book reflects the th... concerns a... mises curre... Presbyteria... his region. ... tion, the b... flects the ... theory and ... ology curre... American ... colleges. T... herent tens... tween thes... points of vie... recognized.

Wyckoff

It is not the concern of D. C... Wyckoff to be original. He ha... tented himself with being a tr... of the insights developed by ... school leaders into the language ... lay worker in the local church.

Despite the fact that the book ... dressed to workers in the local ... it is likely that the volume will ... with more comprehension by W... colleagues. This is due to the fa... the insights have not been pre... with sufficient detail and illustra... be meaningful to those who do n... a fairly thorough background o... in the field of education.

Some idea of the frustration ... reader is likely to experience in ... this book may be provided by t... lowing typical treatment of an ... tional problem:

"Teachers of the Bible must ... dents of the Bible, and know ... find out what is in it. They have ... cure those source books and ma... which will help them, those ... which will assist them to unde... the backgrounds out of which th... grew and to which it has constant... ence."

There is no suggestion as to ... source books, materials, or ... would provide the necessary he... is any indication given as to whe... could go for such information.

This is a careful book. Atten... directed to those insights over ... educators no longer become emo... Such a procedure may be welcom... workers in the local church, ... necessitates a certain shallown... thought in relation to the task of ... tian education.

In the chapter, "Methods Are-... several fresh, easily utilized m... are suggested.

OKS iefly Noted

D DESPAIR (When Religion mes Real), *by G. Ray Jordan. illan Co., 166 pp., $2.50*

author of a dozen books on ig develops here a number of c messages in which he attempts ort those who have been de- by despair.

OOK OF DANIEL (in the King s Version), *by Julius A. Bewer. er & Brothers, 37 pp., 75 cents*

is the twelfth issue in "Harper's ted Bible Series." Doctor Bewer e original editor of this series niel represents his last work.

WERS OF THE WAY, *by Carl cherzer, Christian Education s, 120 pp., $1.75*

k of meditations, many of which ered in biblical characters. They anized according to the seasons Christian Year. It is intended as for personal and group devo-

WORDS THAT HAVE NGED IN MEANING, *edited by er A. Weigle. Thomas Nelson ns, 36 pp., 35 cents*

f the problems faced by scholars rked on the Revised Standard of the Bible was that of words ad changed their meaning since enteenth century—words that n used by the King James trans- This is a list of such words, y Luther A. Weigle, who served rman of the Standard Bible tee.

ES IN LITERATURE AND BE- , *by Martin Jarrett-Kerr. er & Brothers, 203 pp., $2.75*

are thoughtful and worth- ssays in literary criticism, open- h a chapter on "The Literary s of Belief." Jarrett-Kerr is an n priest and a member of the ction Society. He is now sta- n South Africa.

RELEVANCE OF APOCALYP- *by H. H. Rowley. Harper & hers, 205 pp., $2.75*

vised edition of this reliable f Jewish and Christian Apoc- The substance of the book of four lectures delivered at in 1942. A new study of the ptic may be timely—or at least rth-while—in this Atomic Age.

THE PRACTICAL EPISTLE OF JAMES (Studies in Applied Christianity), *by Frank E. Gaebelein. Doniger & Raughley, 127 pp., $1.50*

This is a brief study of one of the neglected—relatively speaking—epistles of the New Testament. The author, headmaster of Stony Brook School in New York, has not attempted a technical commentary, but a presentation of "the incisive ethical and spiritual teaching" of "the message of the plain-spoken brother of our Lord Jesus Christ." The book contains the substance of lectures delivered in Switzerland and in churches of this country.

THE PROPHETIC FAITH OF OUR FATHERS; THE HISTORICAL DEVELOPMENT OF PROPHETIC INTERPRETATION, Vol. IV, New World Recovery and Consummation of Prophetic Interpretation, *by LeRoy Edwin Froom. Review and Herald Publishing Association, 1,295 pp., $8.50.*

Concluding the "Prophetic Faith of Our Fathers," series, treating what the author calls "The Historical Development of Prophetic Interpretation," this volume is entitled "New World Recovery and Consummation of Prophetic Interpretation." The entire series deals comprehensively and systematically with the Second Advent Movement. Having treated the awakening in the old world in a previous volume, the author in Volume IV deals with the awakening of the Second Advent Movement in the new world in the nineteenth century. Part II treats the spectacular Millerite Movement, which heralded the Second Advent and expounded Bible prophesy. Part III of this present volume concludes and treats the aftermath of the Millerite development. This volume shows that it is the work of long years of study and research.

THOUGHTS: AN APOLOGY FOR CHRISTIANITY, *by Blaise Pascal. World Publishing Co., 352 pp., $1.50.*

This classic apology for Christian faith, translated from the French, is edited and introduced by Thomas S. Kepler and presented in a handy edition.

MEN WHO SHAPE BELIEF, *by David Wesley Soper. Westminster Press, 224 pp., $3.50.*

Volume II of "Major Voices in American Theology," this book gives the author's explanation of the life and thought of eleven American leaders of theological thought. The eleven were selected from among twenty-four recommended by the results of an informal poll of seminary leaders and churchmen in this country.

HISTORY OF CHRISTIAN PHILOSOPHY IN THE MIDDLE AGES, *by Etienne Gilson. Random House, 829 pp., $7.50.*

This is an important and scholarly introduction to the history of Christian philosophy of the medieval period. It bears the stamp of approval of the Roman Catholic Church. The author's notes, comprising about two hundred fifty pages, are placed at the end of the book.

INDIA'S WALKING SAINT: THE STORY OF VINOBA BHAVE, *by Hallam Tennyson. Doubleday & Co., 224 pp., $3.50*

Regarded by many as the closest of Gandhi's disciples, Vinoba Bhave has set out to help in the land reform of India by persuading the land owners of particular villages to turn over part of their holdings for redistribution among those without land. Bhave is regarded as a saint "because he has managed to empty himself of self regard, taking over the value and activities of the first, to transcend his humanity so that he may become their instrument." The writer of this book spent three years

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in India's villages engaged in relief and rehabilitation work. This is the story of a man regarded in India as a living saint.

A LAYMAN'S GUIDE TO PROTESTANT THEOLOGY, ***by William Hordern. Macmillan Co., 222 pp., $3.50***

A good writer with a sound understanding of theological movements presents here a book that will be helpful in understanding current theological trends and in a way that will be understandable to the thoughtful lay person. The book could be valuable as a guide for discussion groups and will serve as a helpful introductory guide for pastors who have not yet come to grips with the work of the creative theologians of our time.

PEACE IS HERE—HERE TO STAY, ***by Charles Zachariah Smith. Greenberg: Publisher, 115 pp., $2.00***

A brief, readable book indicating the writer's optimism about the future prospects for peace. Says he, "I dare to predict that mankind has now reached a point where no more major wars will occur. Peace will continue to be maintained, broadened, and extended. Man, in the course of his slow, often inperceptible, but amazing and unbroken progress, is miraculously solving all problems which confront him, and now he is solving the problem of war." The writer is leader of the Unity Truth Center at Tucson, Arizona.

GOD'S WAY (Messages for Our Time), ***by Harrison Ray Anderson. Fleming H. Revell Co., 160 pp., $2.50***

Brief, but stimulating, Bible-centered messages by the pastor of Fourth Presbyterian Church in Chicago.

INTRODUCTION TO PHILOSOPHY, ***by Max Rosenberg. Philosophical Library, 502 pp., $6.00***

An interesting and readable introduction. Among the author's premises are these:

"1. That a book of philosophy can be written in plain English, . . .

"2. That every man has a keen interest in the deeper problems of life.

"3. That every man possesses a philosophy of life."

The author's method is to answer fourteen questions which serve as chapter titles.

RUFINUS: A COMMENTARY ON THE APOSTLES' CREED, ***trans. by J. N. D. Kelly. Newman Press, 166 pp., $2.75***

Volume number twenty of the "Ancient Christian Writers" series.

MISSION ON MAIN STREET, ***by Helga Bender Henry. W. A. Wilde Co., 200 pp., $2.75***

Since the larger Protestant denominations have become essentially middle-class churches, they have neglected much of the work that needs to be done in the cities. Nevertheless, there are more than three hundred fifty rescue missions in this country today working in the name of Christ. This book is the story of one of the largest of these missions, founded in 1891 in Los Angeles.

1,000,000 DELINQUENTS, ***by Benjamin Fine. World Publishing Co., 377 pp., $4.00***

The education editor of *The New York Times,* becoming aware of the extent of juvenile delinquency in America, sought to uncover some of the reasons for it. This book gives the result of a year-long study in which the author got material not only from questionnaires but by talking to judges, law enforcement officers, school authorities, and delinquents themselves. He reports his findings with a constructive approach, concluding that "the community, working together, can slow down the rate of delinquency, and thus eliminate the tragedies that go with 1,000,000 disturbed, troubled, police-recorded boys and girls."

Your Right to Say It

(*Continued from page 1*)

dens of the whole world, our course of action, therefore, is to do nothing.

He does temper this initial impression, and the article is quite cogent, but I dislike his attitude toward the whole business of Methodist World Service. Dare we think of world needs, and our Christian responsibility in terms of "promotional pleaders . . . asking for more"?

Besides, how many churches are there who give so much to World Service that it places the local church in jeopardy, and prevents progress? I know of none.

We feel very keenly that the maintenance and improvement of the local church is important, but we feel also that the real work of the church should not be made secondary to it. Would it not be a healthier attitude to view World Service, as well as the local church needs, as a matter of our total stewardship? Surely we would include in this the matter of stewardship of all of life, and not money alone. In putting this philosophy to work, we have found that we not only reached a new high last year in World Service giving, but we also did more than ever before in terms of improvements on the church and parsonage. . . .

ROBERT W. LIND

Paoli-Wages Charge, Paoli, Colo.

God Has Calculate

(*Continued from page 4*

sweep of historical events, but cally in Jesus Christ, his life an ings and death and Resurrect

God's voice is the ultimate about the individual and societ power will support all action t obedience to His will.

It is our business therefore, calculate with our limited inte what may be the result of ob nor to let our softheartedness us from obedience, but to obe has done all the calculating, compassions are far greater th can ever be.

Here, of course, arise some d ing questions. Has God spoke cifically to conditions in our world? Are we any more sure correctness of our interpretation will than we are of our pragma culations?

To some of us the latter ethic theless seems to point toward t ginning of the road our minds travel. For us, Christ is the Li the world.

Emergence from the darkness moral ambiguities depends upo willingness to let Him be our In order that His light is not sub to the refractions and discolorat *individual* minds, it is necessar we should think and act and e *"in community"*—the Christian munity of the present as well past.

We Methodists, as a part of tha munity, have a contribution to We can make it if we can turn from programizing long enou pray and think and share in a cated effort to seek a better than has yet been given to the tion of the Church's relation to order.

The forgiveness of sins is a element of our holy faith and the sary corollary of any ethic truly tian. Its assurance gives us cour wrestle with our moral perpl But it should not make us com with our moral ambiguities a greatest ambiguity of all, WAR.

There is no promise of forgi to those who, affirming the evil consent to it because they will given if they wage it.

Until we have done more ri thinking than has yet been app this problem of world order, an asked more searching questions human relations under God th have yet asked, we are not justi asserting that the mammoth inj war is inevitable.

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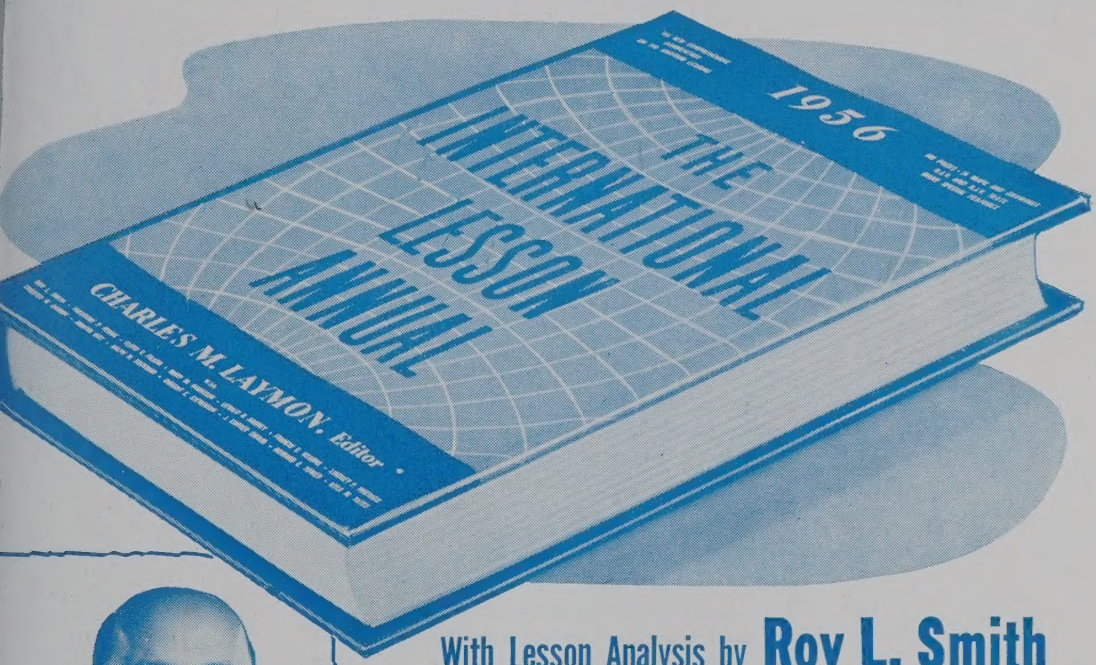
THE INTERNATIONAL LESSON ANNUAL, 1956



The International Lesson Annual, 1956, is edited by Charles M. Laymon, church leader and writer. He is the general editor and author of unit introductions of the Lesson Annual, and is editor of adult publications, Board of Education, The Methodist Church. His latest book is THE LIFE AND TEACHINGS OF JESUS.

With Lesson Analysis by **Roy L. Smith**

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Turning Point

Once a year, at the end of October, many Protestant congregations throughout the world celebrate the Reformation. They reaffirm their evangelical faith and churchmanship at that particular time because it was on the last day of October 1517 that Martin Luther nailed ninety-five theses to a church door in Wittenberg. He used this formal scholastic procedure to draw attention to the current doctrine of Indulgences, and to ask that it should be debated in the light of the Gospel as proclaimed in Holy Scripture. His action, as such, was neither unprecedented nor revolutionary; but, coming when it did, it raised ultimate and unavoidable questions as to the character and meaning of the Christian religion, and so led to that crisis which released the pent-up forces of reform. His theses, therefore, are now remembered as a most momentous turning-point in the history of Christendom; indeed, as the beginning of the Reformation.

—J. S. Whale, in *The Protestant Tradition*
(Cambridge University Press)

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